

NEOLOGY NOT TRUE  

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HEBERT ON  
MAURICE, JOWETT, DAVIES.  
AND  
A CONCISE ACCOUNT  
OF  
ESSAYS & REVIEWS  

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NEOLOGY NOT TRUE,

AND

TRUTH NOT NEW:

INCLUDING A

CONCISE ACCOUNT OF

THE "ESSAYS AND REVIEWS."

EDINBURGH :  
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# NEOLOGY NOT TRUE,

AND

# TRUTH NOT NEW:

## Three Short Treatises

CONCERNING

THE REV. F. D. MAURICE'S VERE STREET SERMONS,  
THE REV. PROF. JOWETT'S DOCTRINE ON "THE RIGHTEOUSNESS OF GOD,"  
THE REV. J. L. DAVIES' REPLY TO "ATONEMENT BY PROPITIATION,"  
WITH THAT TREATISE ALSO, AND A SUMMARY  
OF THE ATONEMENT CONTROVERSY.

BY THE

REV. CHARLES HEBERT, M.A.,

MARYLEBONE, LONDON.

LATE RECTOR OF BURSLEM, AND RURAL DEAN.

"He takes the sins out of the scale, and hides them under His own purple garment; and then the iniquity of Israel is sought for, and cannot be found."—JEWISH FABLE, FROM CAPHTOR.

Second Edition, with a Postscript,

AND

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M.DCCC.LXI.

THE question of religion merges, in the present day, into that of Christianity; and Christianity, when reflectively realised, becomes a formal system of theology. We see, therefore, at the one extreme, pure philosophical thinking, developed according to the fixed laws of the human mind; and, at the other extreme, a complete system of Christian theology, with all its supernatural elements interwoven into it. The philosophy of religion takes these two points, *as data*; it sees them existing *as facts* in the human consciousness: and the problem it has to solve is, to *connect* them in such a manner that their true relationship becomes manifest, and their respective grounds of certitude clearly determined.—MORELL.



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## PRELIMINARY.

THE author would desire that this little work may be read as a second attempt to discover, whether it is not possible to discuss both easy and difficult questions of religion and theology, in English only :—in such a way that readers, who are well acquainted with Greek, may perfectly understand what Greek words are intended, while to others the substance of Greek criticism is brought as nearly within their grasp as is possible. If this can be done, one great barrier in the way of a more general and loving study of the Word of God will be broken down and removed. Every one must wish the circle of those, who form accurate judgments of the Word of God, to be largely extended : and many may think, that to create a kind of contact between *the very words of the New Testament* and the minds of men in general, might prove *one* of the best methods for eradicating infidel misgivings.

Foot-notes are also dispensed with, as so many interruptions of reading : and notes at the end very sparingly added.



ON THE TWO SERMONS  
PREACHED AT ST PETER'S, VERE STREET,

SEPTEMBER 9, 1860.

BY THE REV. F. D. MAURICE, M.A.

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It is most desirable to define our terms: and Dr Morell says, that the word "Neology," "as a distinctive and significant expression, has become absolutely without any "other meaning than" "something which is *new to us*, "or *differs from our system*." I can accept this definition, for it is really in this sense that I use the term in my title. I mean by it certain opinions, which *differ*, as I maintain, from the doctrines of the Church of England and other accordant communities; and which are *new*, to a great extent, *to us*, in that their rise amongst us was chronologically coincident with the decline of that development of religious thought and practice, on which Dr Benson fixed the convenient and inoffensive name of Tractarianism. The general purport and scope of these new opinions has been to introduce much sceptical uncertainty into the chief departments both of religion and theology. Whether this new mode of thought be true or no, the readers of this and other books will judge. But if any *particular* answer is desired to the question what I

designate by that general term, it is surely a fair method of adding specialty to my general description, if I say that in the doctrines, which I extract from the latest works of three leading writers of that school, is seen a part of what I mean by Neology. The writers of this class must be dealt with one by one, for they have no general confession: and it would be outrageously unjust to lay to the door of two at least of my authors the throwing open of the floodgates of doubt in "the seven" Essays and Reviews.

By the way, the author of the definition adopted above is very severe upon the former controversy, that of Tractarianism, treating it as a controversy "of form and rubric" (as well as "of denomination and party"), which might well be dispensed with, without touching the essentials of Christianity. But every one knows that those were only the outworks; and that, vital differences constituted the heart of the controversy. Yet it may be conceded that there is one advantage in the present struggle, that it is manifestly, as well as really, a wrestling for the essentials of Christian doctrine:

"Agitur de VITA et SANGUINE."

Since the task fell to me of appearing before the Church of Christ in opposition to the doctrine of Mr Davies' two sermons, I have revolved the state of the Maurician controversy. All other names, Jowett, Kingsley, Davies, Campbell, Brown, are sunk in that of Maurice. He is the acknowledged head of this new effort to eclipse, or throw into the region overshadowed by sceptical doubts, the real saving work of our Lord Jesus Christ.

The work of Mr Maurice, on which I write, was put into my hands during a short and pleasant visit, under circumstances of the highest interest to a father's heart, to my ancient haunts at my Alma Mater, Cambridge. I have since questioned whether to let it pass unchallenged,

or to contribute my part in bringing its errors into as full publicity as possible. I have at last decided on the latter course, strongly convinced (1.) that its errors are vital; (2.) that they are so strongly pronounced, that their exposure will prove their antidote; and (3.) that the discussion of them forms an excellent opportunity for urging upon the minds of all, but particularly upon students at the universities, upon candidates for the Christian ministry in all places, and upon inquiring minds among young men in general, the investigation of the real "faith once delivered" by Christ and His apostles. If I do not expressly mention earnest inquirers of the other sex, it is not because I consider their judgment of little value, or their position free from the duty of forming opinions on these questions; or that they are insensible to that duty. Mothers, sisters, wives, and every servant of Jesus, who is capable, should learn to distinguish tares from wheat in this matter; for every one may fall in with souls in danger of being thus diverted from the true way of salvation. And let no one, who takes up this work, think that its pages will be simply devoted to hostile attacks; since it is at least the desire and purpose of the writer, as far as possible, to think good of those, against whose doctrines he contends, and to remonstrate with them as with clergymen, whom he desires to win rather than to repel. He trusts to them and to their followers to suffer him to employ great plainness of speech, and even to use forcible language, when necessary, so long as he does not cast from him the chains of sympathy with them, as men and ministers in the Church of England.

The full title of these sermons is, "The Faith of the Liturgy and the Doctrine of the Thirty-nine Articles. Two Sermons," &c.: and, in his preface, Mr Maurice states, that the first sermon "is published almost as it was

“preached:” but that, as the second “did not fulfil the purpose at which it aimed,” viz., “that of explaining the sense in which he received each article,” he has expanded it, till it “is three or four times as long as that which was delivered.” I mention this, not as objecting in the smallest degree to his adopting this course, but simply to shew, that I am not here taking the author at unawares in a *négligé* and purely pastoral homily. The same inference is to be drawn from the opening words of the first sermon; where he reminds the congregation, that “he has already satisfied his Bishop of his agreement with” the Liturgy and the Articles: but that every “Incumbent is required, within two months of receiving his licence, to declare publicly his assent first to the Book of Common Prayer, then to the Thirty-nine Articles;” and also “to read the morning and evening prayers as well as the Articles in the face of his congregation:” and that he (Mr Maurice) will not make this “an idle ceremony,” but is desirous “to comply with it effectually.” The committing then of such sermons to the press in an enlarged form is, according to university bye-laws, and indeed to common sense everywhere, the calling of public attention in the boldest and most open manner to the interpretations of doctrine which they contain. I say this, lest any one should think himself able to plead, that these two sermons cannot be regarded as a well-considered expression of Mr Maurice’s views, as I believe they must be, and are. For he also says in the second sermon, “You have heard these Articles read. I will tell you, as briefly as I can, what lessons I have derived from them. *That* you have a right to know.” “Each minister must give account to God for the truthfulness of his mind in adopting them. Each minister should be ready to tell those who hear him, what his adoption of them means.”

Among the several statements in Mr Maurice's work which I desire to bring to the test of public opinion in England, there is one principle above all, on which I desire to concentrate attention. And it reappears so often in these two sermons, that I may fairly consider it the one thing on which his mind specially rested at the time of writing, and which he wished more than all to teach to others. As then it is in itself a point of the first consequence, and as he puts it forth as the doctrine which is to live and work in all his ministrations in his new cure, I cannot err in assigning to it the first place in this discussion.

He has selected for the text of the first sermon, and he affixes none to the second, a passage which speaks of God as a father. Matthew x. 29, 30, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But even the very hairs of your head are all numbered." He then reasons that God is here spoken of as Creator, Governor, and Provider; and that He stands in these relations to all mankind, from the savage, ignorant of Him, to the Christian who knows him: and from those who live "without God," to those whom the love of Christ constrains. In page 11 he opens his subject, "No previous prophet had spoken of a *Father* as Christ spoke." "The morality of the sermon on the mount turns upon *this name*." "*Their Father* caused the sun to shine on the good and evil." "*Their Father* saw" their alms "in secret." "*Their Father* knew what they had need of," when they prayed. "*Their Father*, who clothed the lilies and fed the ravens, would not forget them." He then states the meaning to be, that the Creator "vindicates" *all* "as members of *His family*." It is evident that this is most true in one sense. God says sublimely, in Ezekiel xviii, as from His

seat of the universal Father, "All souls are mine:" and this truth, when declared, finds an echo in every breast, in spite of the confusion of jarring passions and man's great ignorance of God.

Mr Maurice calls this truth "strange tidings" and "difficult to hold." In his sense it is. And the sense, in which Mr Maurice means it to be held, is explained as he cites and comments upon Galatians iv. 4. "God has sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons:" which he says "was the gospel." Now the question arises whether this passage, like the former, belongs to *all men*, heathen or Christian, or even to *all Christians*, the real and the nominal alike. I mean by this classification those who are really followers of Christ in love, and those who are only such in outward profession but not in heart or life. Does St Paul mean to say of *all* these opposite classes of men "that they *have received* the adoption of sons?" This is a vital question: not one of theoretical doctrine only, but one of daily practice, both as to preachers and hearers: for it will colour the whole of a man's preaching; and it will affect the salvation of a large proportion of his hearers. This is *the very point* which Scott, and the Venns, and Cecil, and Romaine, and Simeon, and many others, rose up during the last half-century to discuss and settle. This, too, is what has since been really our grand question at issue with the Tractarian and semi-Tractarian divines; and now lo! it is the very forefront of the contention with Mr Maurice and his followers. It is this: Are all, and particularly all baptized persons, to be regarded as having "received the adoption of sons?"

Now it will not set us at one to say, "There are two senses to the words." Sometimes there are: but, I say, "not in this verse of this epistle." I appeal to the con-



text to settle this point: for the Scripture continues, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." I assert that no one will venture to maintain that the language of this next verse is true of all,—of every lost drunkard, of every reprobate son and daughter of shame, of every lover of filthy lucre, of every godless and Christless child of pleasure. I call their own consciences to bear witness for me. They will be forward to deny it: and many of such will controvert or doubt these doctrines altogether, and will say, "It is wrong to pretend to such feelings. It is mere enthusiasm."

But Mr Maurice utters a loud declaration, that they *all* "have received the adoption of sons;" and yet, if they have, we must conclude, since these two verses are inseparable, that "God hath sent forth the Spirit of His Son into their hearts, crying, Abba, Father!" But does Mr Maurice really assert this? He shall speak for himself again. He writes, page 13, of "the deep infinite blessing that is hidden in" the words of that text. And he adds, "It is necessary that they should be worked into the tissue of our lives, and go with us from our cradle to our graves." Does any one doubt his meaning? Let us hear more. "We want to have this name, 'Child of God,' marked upon each infant before he can speak, or think, or know what it means." His meaning is now clear, at least as regards every infant born in a Christian country. Again, "We want to be told," *i.e.*, by the minister as well as by others, "that the names, by which we are called by our friends and schoolmates, be-token God's adoption." Mr Davies would have given us a clearer word, as "testify" or "prove" God's adoption of us. But Mr Maurice's "betoken" must, by the spirit of the passage, carry the same sense, as regards youths at school,

&c. Again, regarding adults, "We want it so wrought " into our confessions, that we shall feel that *our sin* consists *in forgetting it* ; (and) that we are only delivered " from our sin by remembering it." How *like* this sounds to the highest truth ; and yet how widely it differs from it ! For if we *are* spiritually partakers of the adoption of sons, so that our hearts cry to God, Abba, Father, then it *is* sin to forget it, and our strength and our deliverance from sin will often turn upon our remembering it. But if we *are not yet* partakers of real sonship in heart, and of the inward witness of the Holy Ghost that God is in a spiritual sense "our Father," then it is a delusion to believe that it is so with us : a delusion, which may probably prevent our seeking to become reconciled with God and to be adopted into His family of real and loving and holy sons. It is a delusion, which may leave a man at ease, resisting that voice of the Spirit within him, which urges him continually to repent and "come to" Jesus. It is a delusion, which may last during prosperity and pleasure, and even through sickness and trouble : but it will probably fail him at death : and after death and in the day of judgment it will utterly fall to ruins. It will sink under him. It will be like wax melting, or like flax, " that falls asunder at the touch of fire."

Would it then be right to let men and ministers go on teaching this, without remonstrating and arguing with them in all earnestness ? Does not love require an opposite course from those who differ from them ? Would it be love to leave them unpleaded with, not urged to consider again whether it be really true that "the gospel is this:" that all men, at the least all who are baptized, are partakers of "the adoption," by which they cry to God, "Abba, Father;" and that St Paul meant this in Galatians iv. 4 ? I plead with Mr Maurice, and with every one who maintains that

this is possible. Christ said, men cannot serve God and mammon. Can men be serving God and drunkenness? Can men enjoy the witness of the Spirit in uncleanness? Can the love of the world and the love of *the Father* exist together? Both cannot reign. And if the former reign, manifestly the latter cannot. Therefore such have not "the adoption of sons:" and to tell such, that they have, is doing all we can to shut them up in error, and to prevent their finding the truth of salvation.

In a word, this is teaching salvation by outward ordinances, if not without them. It is making salvation universal, as if God's word and grace had taken effect *on all*. It ignores the great difference in heart between believing and not believing: for "with the heart man believeth," and man has to give his heart to God, and then he becomes God's son indeed; which at most he previously is in name and outward church-condition only. I ask, Is it possible to believe, that the crowd of open Sabbath-breakers who never enter a church, the false swearers whose testimony may be had "for so much," the voters who sell their votes, and the men who regularly buy them, and a thousand classes besides, are dwelt in by the Holy Ghost, and look up to God with love and obedient hearts as their Father? I first ask Mr Maurice if this be not to common sense a delusion that cannot be maintained? And secondly, if it be not a most pernicious delusion? Is it not likely to still the cry or whisper of conscience, until it is too late, and to land men at last on the ground of perdition, and to cast them headlong into the sea of final impenitence and death? And, if so, what will those feel who have taught these things "for doctrines," when they see such deluded victims of "another gospel, which "is not another," cast into that perdition, and accusing them of leading them into these opinions? Is it not an awful thing to be teachers of these doctrines, instead of

saying that such men, and indeed all who do not love God and Christ, are sinners, and should turn from their sins to Jesus in order to obtain pardon and to receive the Holy Ghost, since that alone will enable them to overcome inward iniquity, by learning, truly to love Jesus Christ, and to become God's sons?

It is by false doctrine that men are said (1 Corinthians iii. 17) "to defile the temple of God," and it is added, that if any man do defile it, "him shall God destroy." If then I have proved the question to be one of vital importance, and Mr Maurice's teaching to be erroneous on vital points, is there no ground for alarm respecting *him*? Do I not tremble for him? I do from my very soul. If my reasoning is sound, I am justified in feeling such alarm. Only flaws in my reasoning can prove me a dreamer.

But he yet adds, "We want a witness that God re-  
members it," (*i.e.*, remembers that we *all* have the adoption) "when *we* do not." "We want to be reminded  
"how it is possible that beings, *such as we are*, should  
"have a right to call Him Father, before whom angels  
"veil their faces." Most beautiful and most true is all this, if spoken of true and living believers in God and Christ. But Mr Maurice's argument is, that this "inheritance of the saints" is the property of *all*.

There is a kind of fascination in the pursuit and adoption of error. There is no other way of accounting for the manner in which men write, when they have become "wholly devoted" to some peculiar and favourite heretical view. Scripture phrases are enlisted; Scripture arguments are diverted; everything seems to the eye to emerge from the loved error, and to return into it again. If there be a solemn and glorious passage in the Scriptures, it is Hebrews ii. 11, "For which cause He is not ashamed  
"to call them brethren, saying, I will declare Thy name

“unto my brethren; in the midst of the Church will I sing  
 “praise unto Thee.” Can any one conceive Christ using  
 these solemn words concerning *all baptized persons*, call-  
 ing men, in whom reign the seven spirits of this world’s  
 varied iniquities, His brethren? This would be to forget  
 the former part of the 11th ver., “He that sanctifieth,  
 “and *they who are sanctified*, are all of one” (*i.e.*, of  
 one Father.) “For which cause He is not ashamed to call  
 “them brethren.” So that this passage belongs *only* to  
 those who in heart and spirit are sons of God. But Mr  
 Maurice writes, (p. 15) in pursuance and in further proof  
 of his argument, already expressly stated by himself,  
 “If you would be delivered from dark thoughts of God,  
 “or from mere vague thoughts of Him, (both of which  
 “interfere with dependence, where dependence is most  
 “necessary,) cling fast to the belief, that He, who was  
 “one with the Father, was not ashamed to be *man’s*  
 “*brother*. If you would look upon *the human race* reve-  
 “rently, cling to the faith, that Christ has borne the  
 “nature of man,” &c. &c. Then he says again, “How  
 “hard it is not to let these truths go! They may be  
 “slipping from us. We may be emptying them of  
 “meaning. We may be making them square with our  
 “partial experiences.” It is really difficult to me to  
 understand, how a man, and a clever man, can write *this*  
 and much more, in connexion with what he has written  
 before, that such privileges are the attained possession  
 of *all*; and that *all* ought to believe that they have  
 them: and that *their sin* is not to believe that they have  
 them. I find myself asking, *Can* he mean these things  
 to go together? But I look again. There is no severance  
 of connexion. He does maintain with wonderful hardi-  
 hood, and with a confusion of ideas, only to be paralleled  
 in a confused dream, the error so long adhered to, but so

differently argued for of old, that baptism puts us into possession of all the blessings, which the most spiritual passages of Scripture delineate. Only Mr Maurice seems sometimes to insinuate, what is in other of his works declared, that all these privileges are the inheritance of men, as men; and that they have only to believe that they have all that is intended; and that then it is all theirs; and that there is no other and higher sense, the reserved portion of those who heartily love Christ and are inwardly conformed to His image.

But my wonder, I may say my amazement, deepens as he proceeds. He quotes, in p. 18, Romans viii. 16, "The Spirit itself beareth witness that we are children of God," &c. And he adds: "This language is indeed amazing. It signifies that our prayers themselves do not originate in our minds. God inspires them." "But is it not very hard to think so? *Sick people in cellars* and *garrets, patriots in dungeons*, may know something of it." What is the meaning of this, but that it is the inheritance of *man, as man*; and that *mere trouble teaches*. For he adds, "How much of the secret *they* have learned, and *numbers perhaps in lands that have had none of our blessings*, the day which reveals all things may declare." I will not dwell on this. We shall find more to the same effect. But see now another passage, p. 19, in which he labours to shew that the teaching of the Church of England is, that the Spirit is in the possession of every one, for that every one has some noble impulses. "The Spirit, with whom we are taken into covenant, accompanies us all along our pilgrimage." "We must ascribe to Him all the good thoughts of the child, its perceptions of the unrealised world in which it is dwelling, its intuitions of a spiritual world with which it has to do, *its power of receiving*

"and returning affection, its capacity of understanding and making itself understood." So then mere intellect is a token that we have "the adoption of sons," and the Spirit "crying Abba, Father." He proceeds: "*To the same source must we attribute the awakening of conscience within the boy, and his sense of powers which are to wrestle with the earth and subdue it, his faculties of learning, his craving for fellowship.*"

Again, "That Spirit meets the youth to fit him for the work of manhood, to arm him with love and holy fear and a sound mind, for the battle in which he must conquer or die." That Spirit holds fast the knot of marriage; and so, throughout man's course to the end, the Spirit is *in all*. *The Church*, he says, *teaches this*: and he affirms that this is the thing meant in Galatians iv. 4.

Again, p. 21, "Every prayer is a prayer *in the might of the Spirit*, for the renewal of the Spirit in the Church and in each of its members." "The Holy Ghost is the Creator and ground of a holy Catholic Church," and among other things of the resurrection of the body.

But now, lest my readers feel what I feel, that it is almost incredible that a man *can* mean all that these extracts seem to indicate, I direct them to p. 42, "On Works done before Justification." Our Church is quoted, saying, "Works done before the grace of Christ and inspiration of the Spirit are not pleasant to God." He says, "Most inwardly do I accept the teaching. The grace of Christ, the Inspiration of the Spirit, *must be the spring of every good act. I know not how far the compilers of the Articles meant it to be carried.*" "If we do and must attribute *virtues* to heathens, then we do and must suppose that *their virtues had their source in the grace of Christ and the Inspiration of the Spirit.*" He then adds, "Those, who regard Christ as a man born

“ at a certain time into this world, and the head of *a sect called Christians*, may stumble at such an assertion. “ But I need not tell you, that this ” (*i.e.*, *their* view) “ is “ not the orthodox faith ; not the doctrine of the Articles.’ How the tone of the last remark accords with the tone of Romans i., ii., and with our Articles, I will not here enter upon. I should have expected the utmost, that a thinking man would say, to be, that there *may or might be* some cases, in which a heathen man might be led by the Spirit of God to repent and give himself up for lost, and then to trust entirely to God’s mercy, in a way in which he but faintly conjectured that God would provide and give, to them that were so led to desire it, a free pardon. But to take the tone and manner here adopted in the teeth of Romans x. 14, “ How shall they hear without a preacher ? “ and how shall they preach except they be sent ? ” &c., and numerous other passages, astonishes and pains me.

But I have to direct attention to the former saying of Mr Maurice, that every virtuous act of the heathen must be traced to the Holy Spirit. Fabricius, for instance, refusing the gold. Marcus Curtius sacrificing himself. Horatius and Clelia and Cocles and crowds on crowds shewing the Roman virtue, contempt of death on behalf of their beloved country. All these to be held acts of the Spirit of God ! I find no fellow to this stupendous assertion except the statement put forth by the earlier party before alluded to, that Shakspeare, Butler, Newton, and I suppose, Lord Bacon, and Leibnitz, and Descartes, and Laplace, and I know not whom beside, *are all inspired !* I met with a book the other day which stated that all were inspired in their several ways, and that “ Dorcas was “ inspired to make coats and garments ! ” But surely this is all together mere folly : an irreverent playing with the most sacred and solemn ideas.



I should reply that man is not so fallen that he has not in him "some rays of his original brightness," many mental powers, and also some moral affections; some love of virtue, some detestation of some vices: and that these may operate, provided there be no strong counter-influence of temptation and pressure of opposing circumstances; and sometimes, even when there are. There is therefore no *need* whatever to have recourse to the groundless hypothesis, that all intellect and all kinds of noble actions spring from the Spirit of God, and are tokens that all such persons at least have "the adoption of sons."

But another extraordinary specimen of Mr Maurice's universal extension of the adoption. It is on the 36th Article regarding "the Consecration of Bishops and Ministers," p. 70. He says first, he does "not see how ministers can fulfil their task without the continual presence of the Holy Ghost." He then assumes that they all have it. "I think it is a protection against their despondency, as well as against their vanity, that they should be told, *they have this continual presence*: that *it is assured to them, when they take their office.*"

I suppose it will be regarded by some as a recommendation to this view, that he adds, "If we held this belief more strongly, we should submit more cheerfully to the authority of our rulers." But I, conservative as I am, am content to denounce *in toto* this borrowing of Papal doctrine: this assertion that the Holy Spirit comes to every Minister and to every Bishop at consecration to their work, and abides with them always. On the contrary, I believe that the Holy Spirit is not *bounden* to any man by any rite or ordinance in this mode, which the Papists justly call *gratia veniens ex opere operato*. I believe that many have been ordained, and have lived long lives, as ministers, and as bishops, with as little of the Holy

Ghost's influence as it is possible to conceive. Nor do I think that telling all ministers that they have it, and that it was assured to them when they took their office, is the way to make them seek it; still less to make them doubt whether they had a right to enter the ministry, or whether they are still destitute of His precious influences. How can one read such teaching as this without being shocked and alarmed at it, both for the sake of the readers and hearers, and for the sake of the author? Has he received the Holy Ghost, who writes so? Why, according to this, all the popes and cardinals, even Alexander VI., and Leo X., and for a time Cæsar Borgia himself (while a cleric), the presumed murderer of his own brother the Duke of Gandia, the perjured, the faithless, the ruthless, (to say no more of him), had the Holy Ghost ever with them. What will the English people say to this doctrine? But I really press upon Mr Maurice the question, Does *he* himself understand the spiritual truths which he so confounds? Has he not to begin at the beginning, as a little child, as all true Christians have begun, in that school of penitence and humiliation, where learning and place and intellectual power and man's respect go for nothing? Has he yet as a lost sinner received in their simplicity the humbling doctrines of pardon by Christ's death, and sanctification by the Holy Ghost? I would fain believe that he has: but many things alarm me. He may know all mysteries, and have much charity to man, and be amiable and useful, and may elevate working men; and I may love him for all this; but he may yet be out of Christ, a man standing on his own works of righteousness for salvation, and deluded into the belief that he has accepted and is teaching Christ to the world, not having really "received the adoption of a son."

For again, is there not the same misleading tendency

in the words addressed so universally, p. 33, The Holy Spirit "is really with you, prompting you to all good thoughts, '*guiding you into all truth?*'" If Mr Maurice meant these words to be taken in what is often called a general sense, or with what is termed "a charitable construction," *i.e.*, speaking to men as if they were what they professed, it would be different; but he has precluded himself from such limitations of the meaning. He has declared this to be literally the present possession of *all*. So, p. 58, as to the clauses regarding the worthy and unworthy reception of the Lord's Supper, he remarks, that "it is certainly not intended" (by the Church) "to make us distrust God's grace, but to make us perceive how living and real that grace is: that *nothing* but our distrust interferes with the operation of it." St Paul taught the Corinthians, who were confident enough in their condition, that other things than *distrust* made them unworthy recipients: *viz.*, conduct inconsistent with Christianity: and our Church teaches everything, when she declares that repentance and faith are "*required*" (*i.e.*, are essentially necessary) in "them that come" to sacraments: and that the tender age of infants constitutes the only true plea for an exception to this rule. Mr Maurice's ensuring of God's grace *to all* in sacraments is a different thing. In the next sentence he calls sacraments "actual channels of life," and, p. 59, says that the sacraments "rise above *all our insincere words and deeds.*" "The Reformers" (he says in p. 60) "might have been inclined to declare that *only those who understood the message*, Repent and believe, could claim *all* the privileges of baptism." He then adds, "If they *had* yielded to that suggestion, *they would have set at nought the redemption of the world by Christ.*"

What then? But that adults who do *not* understand

the message to repent and believe, *are* partakers of all the blessings of baptism? The Church says, No. For her catechism *requires* "*repentance*, whereby they forsake "sin, *and faith*, whereby they steadfastly believe the "promises of God made to them in that sacrament." The doctrine regarding one Sacrament is true of all, viz., that they who are "void of a lively faith," are not receivers of the blessing. Not partaking "rightly," they are "not grafted into Christ" "really," and "spiritually," and "after a heavenly manner." But Mr Maurice calls this "climbing by the ladder of repentance and faith into "grace:" and asserts that we ought to receive "*that* "grace, with the penitence and faith, which themselves "flow from it." "That grace" means the grace received *in the sacraments*, and from it our penitence and faith are to spring.

The same certainty of grace in sacraments in all cases seems to be intended in what he says of the next article. But here he is met by another article expressly headed, "Of the wicked, who *eat not* the body of our Lord Jesus "Christ." What does he say now? He says, "The more "we study it," "the less shall we be disposed to make it an "excuse *for condemning our brethren*," *i.e.*, those of them who live wickedly, *or* those brethren who hold the universality of the blessing; and why? Because "Hooker "knew a thousand times as much of controversy as any "of us knows," &c., and *he* said, "It is a hard, nay, an "impossible, thing, to find any propositions respecting "the Eucharist, which shall not be open to abuse and "misinterpretation," &c.; "and we do not know what the "humblest" (he means, at least his argument requires that he should mean, the *most wicked*) "communicant "may obtain from the *actual* participation of the Lord's "Supper."

The Articles, he further says, "would be exceedingly "mischievous, if they supplied us with notions and definitions *such* as to control the Divine mysteries." Their authors "were too learned and too godly:" and "we "should be tolerant of those who use expressions we feel "to be dangerous;" for, "if we seek to establish opinions "opposite to theirs, we may be guilty of the same presumption, may contradict some truth which they have "perceived, may confirm them in the denial of what we "receive." If this only means that we had better not at present revise the Prayer-book, let it pass. Our Communion Office is very clearly expressed, and wants no change. It is indeed universally felt that, in *some other* parts of the Prayer-book, both emendation and adaptation are required. But many believe, and I am of the number, that though a good time will come for doing it, it "is not "yet." I think that the number of men of vital godliness needs to be greatly multiplied, before it will be safe to reconstruct the Church, even with the hope of almost removing schism. I have reserved one class of Mr Maurice's observations, because it may properly be treated in connexion with that reply of Mr Davies to my late tract, which he has prefixed to his volume of sermons.

I must add one thing, which strikes me forcibly in reading Mr Maurice's two sermons. If a man takes the teaching of the Church as his standard, and then goes to the Bible to find passages to support it, he has made his Church a thing to him, of man, not of God: and he will naturally interpret *the Bible by the Church*; instead of taking Bible truth first and independently, and then comparing the articles and liturgy of his Church with it. If traditional interpretations of the Bible are received, as such, they become *themselves* our Bible. For the commentary is then set above the text: "the pillar" above

that which it carries. I believe that to do this to the Church of England is to become one of her most dangerous enemies : and I must state that although in one part Mr Maurice warns us against this dangerous system, I observe not a little of it breaking through in many parts of his two sermons ; and I see it in several of those which I have cited for other purposes. For instance, although the Old Testament, almost more than the New, abounds in the most affecting descriptions of God's feelings towards men under the figure of "a Father," and Christ taught us to act with discrimination in using this figure, saying, "If God *were* your Father ye would love me," Mr Maurice seems not only to slight these uses of the term in the Old Testament as if the New Testament were the chief and new revelation of this name ; but he even adds, "Regarding the authority of the Church, my friends, I do not believe that we should dare to tell you that you have a heavenly *Father*, that you may *verily and indeed* call yourselves *God's children*, if we had not the Prayer-book to direct us" (to do so). That is to say, this is said, (in his view of it,) in the Scriptures, even in the New Testament, yea by Christ himself : yet without the Church he thinks he dare not utter it. But this passage seems to commit a second fault also. It lays upon our Church "the burden" of sanctioning Mr Maurice in his universalism of spiritual adoption. Would that the time were come when all ground for this reproach of inconsistency within her were entirely and for ever taken away !

I have pleasure in adding, that I find that interesting and excellent thoughts adorn these two sermons, as I daresay they do every work that comes from Mr Maurice's hand. But his errors are not compensated by his excellencies ; any more than poison is rendered innoxious by mixing with it some rich and tasteful food.

The pleasant taste of the food may cover the poison to the eater's palate, but he will not the less surely be exposed to death. The frames of some persons, too, may possibly resist the power of poison, while on many others it may act fatally. I have therefore raised a cry, and uttered a warning. Fain would I that it were heard, and received attention from all, to whom Mr Maurice's name is a passport for his ideas. I do not despair of candid attention from himself. I have received much from others of kindred minds already: and I will conclude this main portion of my remarks upon his book, by saying, May the good Lord my Master pardon what I have said imperfectly: and may my will to serve Him and His Church be accepted before Him.

Lest it should be thought, that, because I have only quoted what I deem erroneous in his sermons, I either believe Mr Maurice to be "all dark," or am brought by the excitement of argument into a state of temporary blindness to the light that chequers his writing, I append with pleasure three extracts of a favourable character from the enlarged second sermon.

The first is a passage to which I have previously referred, as opposed to an error, into which Mr Maurice has nevertheless fallen. "The Reformers were aware of "another temptation, to which the members, and especially the ministers of a church are exposed. After they "have thought much of their individual state, and of their "sins as individuals, they begin to suspect, they have "thought *too little* of that kingdom which Christ came to "set up in the world—the Church—and *of their own "place in it.*" This should mean *the Church visible* (which is *one* sense of "Christ's kingdom;") and I hope he does not mean to imply that the word "church" is never

in Scripture used in the higher sense, or never in any sense but one. A statesman of world-wide reputation is reported to have been convinced of the contrary by the terms in Hebrews xii. 23, "The general assembly and "church of the first-born, who are written in heaven." After this caution, I may proceed with the quotation. "The Church (visible) suddenly absorbs their minds. " 'Do you not see,' say they, 'how it is connected in the " 'Creed with the Communion of Saints, the Forgiveness " 'of Sins, the Resurrection of the Body, the Everlasting " 'Life? What can we have of these blessings without " 'it? Nay, what can we know of God except from its " 'traditions and teachings?'" Now let Mr Maurice's answer to this school be duly pondered and remembered. "We all feel something within us, which answers to "these reasonings. We feel, that the Holy Catholic "Church must be worthy of all the honour which we can "pay to it." This is a strong assertion for Mr Maurice to make, as well as for me to transcribe. But the following sentences make compensation. "But we can pay it "no honour, while we set it before God and His revelation of Himself." "When we do that, we make it no "longer God's church, but man's church." Then slides in the cardinal principle of these sermons. "We can pay "it no honour, when we do not regard it as set up among "sinful men, and *having sinful men for its members.*" And he adds, "When we do *that*, we make it an artificial "not a real body." I will not subject this to a regular analysis. It means that all visible members, whether sinful or holy, are to be included. Thus here ever and anon a bitter fountain shoots up, where one only looked for sweet waters. But the stream of thought now runs clear. "Therefore we must adhere to the order of the Creed," *i.e.*, to put God before the Church. "We must begin



“ with God, the Father Almighty, Maker of Heaven and Earth. We must go on to His only-begotten Son, and His acts for men. We must speak next of the Holy Ghost ; who proceeds from the Father and the Son. Then and then only can we know what the Holy Catholic Church ” (is). “ If we break this order, we depart from the lessons of the Church, that we may glorify the Church. Most needful was it for the Reformers to assert this true method of glorifying the Creed, by putting the Church last and not first. *They felt the necessity in their day. We must feel it in ours.* I know for myself, that, at different stages of my own mental experience, I should have been tempted to change this method.” “ I have right to bless God for any Manual saying, ‘ You cannot do it safely.’ ”

A second passage is (p. 39), “ We need a revelation of God to tell us of an original righteousness, from which this original sin is a departure. We need that revelation to tell us, what means the struggle of the spirit against the flesh ; which is just as real as that of the flesh against the spirit. We need God’s revelation to tell us what the regenerate state of humanity is ; which is opposed to the natural inclination of man, and which is the foundation for true orderly human life.” Penetrating eyes may discern Mr Maurice’s peculiarities lying at the bottom under this apparently clear water. But I claim these sentences as so many declarations of truth, as far as they go. They are not the utterances of ordinary self-sufficiency and self-righteousness. It is something to have those disavowed.

I have a third extract, with which I think I entirely concur both as to the water flowing above and as to the things in the channel beneath. “ Nothing is said in this (twentieth) article about the *persons*, who have power

“ to decree rites and ceremonies, and to have authority  
 “ in controversies of faith. It is only said generally, that  
 “ the *Church* has this power and authority. In former  
 “ days General Councils had decreed many rites and  
 “ ceremonies, and settled many controversies of faith.  
 “ These councils” (summoned by princes) “ consisted of  
 “ men, who represented the different congregations of  
 “ different cities. The assembling of such councils had  
 “ shewn, that these distinct churches were one body ; that  
 “ each was interested in the well-being of the rest.” “ At  
 “ many of these meetings there were scandals, abuses, and  
 “ intrigues. Still they bore witness for the fellowship of  
 “ the Church. They settled the Creeds, which were the  
 “ expression of the common faith.” I must not cite all  
 this historical argument ; but must pass to the conclu-  
 sion. “ Many of the Reformers in the sixteenth century  
 “ thought it would be well, if they could commit the  
 “ controversies between them and their opponents to a  
 “ General Council. But, if the Pope called the council,  
 “ the decision would be in his favour : if he did not call  
 “ the council, that was a resignation of his” (assumed)  
 “ authority. It became more and more evident to the  
 “ English princes and the English people, that they must  
 “ take their own ground. They had no choice. They  
 “ could not hope to reform their Church by the help of  
 “ foreigners. They must give up allegiance to their sove-  
 “ reigns ; they must give up their faith that Christ had called  
 “ England to be a Church, if they made the attempt. These  
 “ remarks sufficiently explain the twenty-first article.”

I conclude my postscript to this brief treatise on these  
 two sermons of Mr Maurice by saying, *O si sic omnia*  
*scripsisset !* Would that his writing on Church-doctrine  
 were as simple and as lucid, as this explanation of Church-  
 history.

ON THE  
REV. PROFESSOR JOWETT'S EXPLANATION OF  
"THE RIGHTEOUSNESS OF GOD."

FROM HIS COMMENTARY ON THE EPISTLE TO THE ROMANS.

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"For therein" (*i.e.* in the gospel) "is the righteousness of God revealed  
"from faith to faith, as it is written, The just shall live by  
"faith."—ROMANS i. 17.

I SELECT Professor Jowett's reasonings upon this verse, as a sample of his theology; first, because the subject is the hinge of that epistle, which Dr Arnold regarded as the great storehouse of Protestant doctrine, to which we must come, whether we would build up the gospel temple, stone by stone, or would fetch true armour, weapon by weapon, wherewith to confute and overthrow controverters of the gospel of God: and secondly, because in carefully perusing Mr Jowett's exposition, with another purpose in view, it made so deep an impression on my mind, that I could not rest without shewing it to many friends, in order to ascertain whether they coincided in my estimate of it. Had they differed from me, it probably would not have found place here.

It is also valuable, because the last edition of his book is the latest advocacy of these views, and recently received a very flattering notice in a leading journal; and also because he is the authority of men of that school in the

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very important departments of Greek criticism and regular commentary. In selecting him then, we are dealing with their trained and leading pleader in these two courts.

He evidently approaches the question of the meaning of the term, "The righteousness of God," with a feeling that it is the key of the position; and that it is of vital importance to him and his friends to rescue it from the hands, he would say of Luther, Calvin, Beza, and "modern "divines:" but we should add to his list of those who held it, a long series of fathers of the early Church, and of fathers of our own, not only *since* the Reformation, but *before*.

But, cardinal as I consider the interpretation of these words and of this part of the Roman Epistle, and stoutly as I would contend for it, I would not win it, if I could, by any mere trick of art. Perfect candour is I know a high attainment: but I would seek truth above all, and hold it above any traditions.

The Professor's argument is to be found not only in the actual commentary, which is printed on the same pages with the text, but also in a prolonged article (p. 96) "On the abstract ideas of the New Testament in connexion with Romans i. 17," which is placed, for some reason which I cannot see, not in company with another treatise at the end of the *first* chapter, but in company with another treatise at the end of the second chapter. This article or essay seems to require our attention before the commentary; for indeed it is introductory to it; and the commentary is its true conclusion.

The Professor first goes into an elaborate proof, that the force of terms changes with successive ages; and that this is one cause of the imperfections of language, and one source of error in reasoning: and that this applies both to abstract words, and to words more or less

concrete to particular times and circumstances. But "the abstract terms," as the heading of the essay indicates, are those to which he chiefly now attributes uncertainty. He then argues, that the concrete words of one language often become the abstract terms of another; and that words, that seem to be equivalents in related languages, are not necessarily or always true equivalents. "*Conscientia*" did not carry exactly the identical idea that "conscience" does now. And this difficulty has place in interpreting the terms of the New Testament by those of the Old, and also when we pass from the New into the Fathers.

The object of this part of the argument is to impress upon our minds the necessity of much caution, and to warn us of the existence of considerable "difficulty" in fixing the sense of the New Testament words, "*righteousness*," "truth," "love," "faith," "glory," &c. "They are sometimes attributes of God, in other passages qualities in man: here realities, there mere ideas; sometimes active, sometimes passive. Some have a sort of personality assigned them." Others, which we commonly regard as personal, seem to lose their personality. And these terms "are objective and subjective at once."

All this naturally leads to the question, whether the word "righteousness" in this verse is (1) "the original righteousness of God," or (2) "that which He imparts to man;" whether it is, "the righteousness of God in Himself," or "in man." This "*is asked*," he says, "*by commentators*." He does not here hint, that a third meaning has been generally adopted, viz., our being made righteous by the death of Christ.

In p. 103, he has arrived at the conclusion, that "the use of language and the mode of thought are different in the writings of the apostle from what they are

“ amongst ourselves : ” (this sentence might be improved by re-arrangement,) and several sentences follow, enlarging the idea of the difficulty. The theme of the two next paragraphs is still “ the difficulty : ” and in the latter a fresh obstacle is mentioned, the personifying character of the age of Paul. “ Righteousness,” “ love,” &c., “ connect “ imperceptibly with the Author and Father of Lights.” Mr Jowett has thus sidled into the strange conclusion for any metaphysician, who is not a Pantheist, (but it is to be found in Mr Maurice also,) that “ there is *no other* righteousness or truth than that of God, just as there is no “ sin without the consciousness of sin in man.” I fail to see the parallelism. “ No righteousness except in God,” as “ no sin except in man,” would be parallel propositions. But no righteousness except in God, just as *no sin* (in man) *without consciousness* in man ! I see no parallel lines here. But as to the first proposition, no “ righteous-ness ” or “ truth ” *except in God* ; had he said, no perfect righteousness or truth, it would have been true ; like “ There is none good but One.” But to deny all truth or righteousness in man, what is it that he means ? P. 104, “ Man who is righteous has no righteousness of “ his own. His righteousness is *the righteousness of God “ in him.*” He does *not* mean here that righteousness which is by Christ, made over to the believer. That sense he ignored before and ignores still. But hear him again, “ Righteousness is the righteousness of God.” That is the primary idea of all men. I doubt it not : but it is not, I believe, the idea intended by St Paul here. “ It is “ *also* the communion ” (or sharing) “ of that righteous-ness with man.” Now if we knew how this imparting or sharing is to be brought about, *i.e.*, how man is to get a share or portion of God’s original and inherent righteousness, we should understand Mr Jowett’s meaning

throughout. But how man is to obtain a part of God's own inherent righteousness, the Professor does not at all explain. It seems to me an insuperable difficulty. Mr Davies' theory, of a free pardon in spite of law, is intelligible, though inconsistent. But this obtaining of a part or portion of God's original inherent righteousness is not within my understanding. Is there no force in this objection?

He seems to feel this himself (p. 105). "The" (original) "righteousness of God is an idea not difficult to us "to comprehend; human justice is also intelligible: but "to conceive justice or righteousness *passing from Heaven to earth*, from God to man, *actu et potentia* at once, as a sort of life, or stream, or motion, *is perplexing.*" *I think it is.* But he continues, "And yet this "notion, of the communion of the righteousness of God "being what constitutes righteousness, *is of the very essence of the Gospel.*" Shall I say, I doubt it? But he asserts, This "is what the apostle and the first believers meant and felt." What proof is there of this? And he continues, saying, "This is what, if we could get "the simple and unlettered Christian, (receiving the "Gospel as a little child,) to describe to us his feelings, "he would describe." This sentence too wants reconstruction. But my experience with simple unlettered Christians has been very different. They with whom I have talked, would have found the idea of God making men sharers of His own original and inherent righteousness very perplexing indeed.

The Professor employs nearly three more pages in throwing the difficulty on *the imperfection of Scripture language*, till I confess he has brought to my mind what Horne Tooke said of Locke in relation to his chapter on Power, that when a writer, thoroughly conversant with

the English language, fails, after repeated efforts, to express his meaning clearly and intelligibly, he himself should feel irresistibly led to the conclusion, that the mental conceptions of the writer were not themselves well defined. I understand that the best painters get their ideal picture so complete in their minds, that they can begin painting at the top of the picture and go downwards, as if they were copying from the real. I have heard too that the best engineers and architects get the ideal of their works so completely before their mind's eye, that they seem to be able to *walk round them*. I wonder much whether the Professor can walk round these ideas. I doubt it exceedingly.

But how does his essay run to a close? "The course of speculation, which has been adopted in this essay, may seem to introduce into Scripture *an element of uncertainty*." But he states that his object is "to restore to Scripture its natural sense." And his concluding paragraph in this article is this. "To the poor and uneducated no better advice can be given than to read the Bible humbly with prayer. The critical and metaphysical student requires another sort of rule, for which this can never be made a substitute." This description of the mental operations which such are bound to go through I need not recite. But what is to be the effect upon themselves of all that they are to do? Is the following sentence a description of the effects which these unhappy opinions have produced on Mr Jowett's own mind? It is the concluding sentence of this essay. "*If in this effort his mind seems to fail or waver*, he must win back in life and practice *the hold on the truths of the Gospel*, which he *is beginning to lose in the mazes of speculation*." I say with all compassion, if this gives us the tone of Mr Jowett's own mind, might not the



young student see in these last words of the essay enough of the effects of this system to make it its own antidote? I sincerely wish it may prove such to many.

But we must turn to the Commentary (p. 53.) *Here* he has not shrunk from including in the views of interpreters the interpretation, which the essay kept out of view, viz., "a subjective, imputed righteousness accepted "by man." But he at once dismisses this sense, saying, "These are the 'afterthoughts' of theology, which have "no real place in the interpretation of Scripture." And adds, "We cannot define what is not defined by the "apostle himself." So he calls the setting forth of that view "later controversies," and "leaves" it out altogether. Against this treatment of it I protest. First, these views are not later only. They were not "new" in Luther's time. They have been held by leading divines and great bodies of men, sometimes more, sometimes less clearly, from the time of the apostle down to the Reformation, as well as in the "afterthoughts" of men since the Reformation to our own.

But secondly, I more pointedly ask, why does the Professor here ignore St Paul's *own* development of his own meaning in chapter iii., ver. 21-26, where, after having drawn out the great preparatory contrast of "the revelation of wrath," from ch. i. 18, to ch. iii. 20, he begins, v. 21, "But now the righteousness of God is manifested;" and in six verses very fully shews its leading points in detail? Omitting rhetorical repetitions, introduced to add force to the statement, and some subordinate expressions, St Paul's own explanation, *following in due course* upon *our* own verse (ch. i. 17,) is as follows, "The righteousness of God *without*" (*i.e.*, apart from) "the *law by faith of Jesus Christ*. Being justified "*freely by His*" (God's) "*grace through the redemption*

“ that is in Christ Jesus : whom God hath set forth a  
 “ *propitiation*, through faith in *His blood*, for the remis-  
 “ *sion of sins through the forbearance of God*, that *He*  
 “ *might be just and the justifier* of him that believeth in  
 “ Jesus.” But it will be thought that Mr Jowett has  
 only postponed the discussion till the commentary comes  
 to that part of the third chapter. No. The whole discus-  
 sion is taken on *this* verse of the first chapter only ; viz.,  
 in the commentary upon it which we are considering, and  
 in the article printed at the end of *the second chapter*,  
 which we have considered ; and his commentary upon iii.  
 21–26 of the third chapter *does not reopen* this discus-  
 sion. I do not think this fair, after his saying on ch. i. 17  
 that this question is an “ afterthought ” of man, and has  
 no place in Scripture : and that we cannot “ define *where*  
 “ *St Paul has not defined.*”

But the result is that we have to give the more atten-  
 tion to what the Professor does say on this verse. “ Leav-  
 “ ing later controversies,” he argues thus—“ If we try to  
 “ gather from the connexion itself a more precise mean-  
 “ ing,” all is shut up to the alternative following :—“ The  
 “ righteousness of God may *either* mean, that right-  
 “ eousness which existed always in the Divine nature,  
 “ once hidden, but now revealed ;” (this first alternative  
 has been before us ; ) “ or it may be regarded as consist-  
 “ ing in *the very revelation of the gospel itself*, in the  
 “ mind and heart of man.” That is to say, the second  
 alternative is, that the righteousness of God may be re-  
 garded as meaning “ *the revelation of the gospel.*” Now  
 the gospel is a message about God’s righteousness, which  
 with Mr Jowett means God’s *inherent* justice or right-  
 eousness ; which is a mere property or attribute of the  
 Godhead. Therefore this second proposed interpretation  
 of the righteousness of God is this. The attribute “ right-

"eousness" means *the revelation of the attribute*; which is much the same as saying, The uncovering of a picture is the picture itself. Is not this a descent "*ad absurdum*?" We may, I think, lay aside this second alternative.

We must return then to the first, the only sense given in the essay at the end of ch. ii., viz., the inherent righteousness of God which is communicated to man. Shall we be so fortunate as to gain any further light on this point? He quotes but two Scriptures; and Romans iii. 21-26 is *not* one of them. The first is James i. 20, "The wrath of man worketh not the righteousness of God." He seems to allow that this first passage means another thing, viz., man's obeying the righteous laws of God. The other Scripture is Romans x. 3, "They, being ignorant of the righteousness of God, and seeking to set up their own righteousness, have not submitted to the righteousness of God." This passage, and he does not comment upon it, cannot aid the Professor, for it is *at least* as capable of being adduced on our side. So in fact the Professor *does not adduce one Scripture* that supports his view.

After this follows an argument that as "Christianity is the communion of God with man," "the words used to express its leading thoughts are neither here nor there,"—"denoting the joint-working of both." And then he concludes, "So the expression 'the righteousness of God,' "seems to swell into several points." "The attribute of God, embodied in Christ" (so Christ our righteousness means in the Professor's system, only Christ the embodied justice or righteousness of God; Christ our righteousness is the same as Christ the express image of God,) "manifested in the world, revealed in the gospel, *communicated* to the individual soul, the righteousness not of the law, but of faith." These may be many points; but they are but one *sense*; and that is, God's original right-

eousness or justice ; of which man has the communion ; and the Professor now adds that this is "*received as a gift by faith.*" This then is the Professor's first and last opinion ; and we do not exaggerate when we declare that he has not said one word that elucidates it, nor one word to disprove the *third* meaning, (see p. 37.) that Christ's bloodshedding or death has been received by God as a propitiation to effect remission of the sins of them that believe, so that He *remains just*, while He *justifies* the believer through *the redemption* that Christ in His own person executed ; and that this is the redemption that is in Him. All *that* Scripture then remains in our hands. At least Professor Jowett has shewn no power to take it from us ; nor has he exhibited any argument from probability against our opinions, except in branding them as being those of later times.

If this charge of novelty were true, it were certainly a *primâ facie* argument against them. But what if the reverse be the fact ? Did the natural length of this publication allow, it would be most easy and most pleasant work fully to shew that the doctrine of a limited and not universal indwelling of the Spirit, the doctrine of the righteousness of God being the reckoning to us of the merit of Christ's sacrifice on the cross, and the doctrine (which I shall presently touch upon) of the propitiatory and punitive character of that sacrifice, are not new inventions of the date of Luther. In support of this I say I might easily draw forth a long *catena* of authorities, not only from my own recollections and researches, but from Hagenbach's "*History of Doctrines,*" and Neander's "*History of Dogmas,*" and many other useful volumes. I will give a few ; but first I will bring forward three witnesses, for whom I may claim the title of thorough Englishmen, if ever any such existed in

earlier ages ; viz., Wycliffe, Chaucer his admirer, and the venerable Bede.

Of Wycliffe I will only quote Le Bas' saying, "He tells "us in express words, that the *merit of Christ* is sufficient to save us from hell, without the concurrence of "any other cause."

From Chaucer I will quote more largely (though yet not long), because he, being a layman, and "the fount of "English undefiled," may be taken as the representative man of England a century and a half before Luther arose.

All I quote are from the Parson's Tale. "Certes Jesus "Christ *for the guilt of man* was obedient unto death." Again, man's "sorrow is to be sharp and poignant for "that he hath agilted" (been guilty against) "his Lord and "Creator—his Father celestial—and" (yet more) "Him, "that with *His precious blood hath delivered us*," &c. Again, "He gave Himself for our offence, and suffered "death for misericorde," &c. Again, "This disordinance "and this rebellion" (of man) "our Lord abought" (or bought) "upon His precious body full dear." Then follows an elaborate exposition in detail how every one of our various sins had something corresponding to it in Christ's suffering : and he ends, "Now, since Jesus Christ "took on *Himself the pain of all our wickednesses*, much "ought sinful man to weep and bewail, that for his sins "God's Son, of heaven, should all this pain endure."

I have found it difficult to refrain from transcribing the entire passage of this pattern of doctrine which Chaucer puts, for a tale, into the mouth of his model clergyman for that time, his "poore parson of a town;" saying of him, "a better priest I trowe that nowhere none is:" adding—

“ That Christ his Gospel truly woulde preach ;  
 “ His parishens devoutly would he teach.”

And the contrast between him and many of that time is almost sublime. I select eight lines.

“ He sette not his benefice to hire,  
 “ Nor let his sheep accombred in the mire,  
 “ And ran unto London, unto Saint Poule’s,  
 “ To seken him a chanterie for souls.  
 “ He waited after ne pomp ne reverence,  
 “ He maked him ne spiced conscience,  
 “ But Christ His lore and His apostles’ twelve,  
 “ He taught, but first he followed it himselve.”

I will take but two short passages from Bede ; who lived fifty-nine years, half in the seventh century, half in the eighth, and who died translating the Gospel of St John into Anglo-Saxon ; and whom Southey has honoured with a notice in his interesting “ *Vindiciæ Ecclesiæ Anglicanæ.*”

On Mark x. 45, Bede writes, “ Note what we have repeatedly said, That He, who should minister ” (to man) “ was called Son of man, and *gave His life a redemption* “ for many ; since He took the form of a servant, that He “ *might shed His blood* for the world.” And on Acts viii. 32, Of Christ “ as a sheep before His shearers,” “ He “ not only *redeemed us with His blood*, but covered us “ with His wool ; that He might with His own clothing “ warm us who were cold in unbelief.”

I suppose that I must add a few instances more, just to shew that I speak not without authority in affirming, that the views I have advocated are not peculiar to the period since the Reformation, nor indeed to any age or nation ; but I enter upon this argument with reserve and imperfect satisfaction, because it is merely a make-weight in the scale : the great and decisive argument being, What saith the Word of the Lord ? It is not even, what

good men in various ages have held that it says, but what it *does say*; and of that I must call upon my readers with patience and prayer to form the best judgment in their power. But I give a few quotations for the reason stated above. Let Gregory I. of the sixth century answer Mr Maurice in what hearts the Spirit dwells. He is speaking on the words in St John's Gospel, "The Spirit shall teach you all things;" which Mr Maurice just now applied to every one without distinction of character. He says, "Unless the Spirit *be with the heart of the hearer*, the word of the teacher is barren." "Unless *there be* an internal Teacher, the tongue of the external one labours in vain. Why is such a difference in the sensations of hearers, all hearing the same words? "It is to be ascribed to the special teaching." This is the doctrine of him who pitied Britain in the partial darkness that had come over her from the oppression of the Saxons, and sent to her instructed missionaries, and at the head of them the second Augustine; of whom it is no cause of wonder that he was inferior to the first, though we must not regard even the first as a luminary of unadulterated brightness.

I may well be pleased with what I have met with from our own Anselm, to one of whose works I see that Dr Pusey is drawing attention. "To what intercessor I can have recourse I know not, except to Him *who is the propitiation for sins*." He is of the latter part of the eleventh century and the beginning of the twelfth.

But to go to Florence and the fifteenth century, we there find one of the truly great men of the world, with a power over his queenly city, greater than any man of whom I have read, not excepting that of Calvin over Geneva. What opinions did he advocate? One of his addresses to young men tells them that they may "lose the Spirit by their

“ sins ;” and in another place he says, “ The Church is “ only there where the Holy Spirit is.” Of course there is a Church visible besides. From a treatise on the love of Christ I extract a little, where it would be much more pleasing to take more. “ When the kind and loving Jesus “ influences a soul which really loves and seeks Him, He “ opens the intellect to so much light, and warms the “ affections, and excites so much delight in His benignity “ and presence, that He raises it above itself, and softens “ it to such emotion that the abundant sweetness descends “ from the superior part ” (the soul) “ into the body, which “ melts into tears.” “ This we see every day in religion, “ that when any one begins to enjoy the Holy Spirit, he is “ glad to be alone,” &c. Here Mr Davies may see the emotion of *love* truly brought out in a man of spiritual mind by the contemplation of the great and marvellous love of Jesus. But in what light does this man view the Saviour ? Is it only as an Example, an Advocate, a Teacher of God’s love to us ? No. Definitely as our Substitute in His death. He further on breaks forth thus, “ Soul, what “ dost thou ? Heart, what thinkest thou ? Tongue, why “ hast thou become mute ? ” “ What eye can refrain “ from tears ? Oh pity ! oh charity ! oh infinite love ! “ I have grievously sinned, and Thou, Jesus, wert stricken. “ I have been Thine enemy, and Thou, Jesus, for love of “ me wast nailed to the cross.”

His meditation on Psalm l. contains these words, “ Thou shalt wash me in the blood of Jesus, and *by* “ *His sufferings I shall be ransomed.*” But let us hear a little of his last prayer which he uttered aloud in the sight of enemies who were thirsting for his blood, because he had so long stopped their wicked indulgences. “ Thou hast raised Thyself to the Holy Tree of the Cross “ to shed Thy blood for our sins and misery. To Thee I



"pray, my Lord. To Thee I pray, my Saviour: to Thee  
 "I pray, my Comforter; that Thy sacred blood may not  
 "be shed in vain for me, that it may flow for the forgive-  
 "ness of all my sins." Such was the faith of Savonarola.

I reserve a notice of Bernard, the champion of truth in the twelfth century, for the close of the fourth part of this publication, where its appropriateness will be conspicuous; and I just add a few instances to connect Chaucer and Wycliffe with Bede, and Bede with the beginning. Between the two former and Bede intervene the Paulicians, those eminent disciples of St Paul, and the Waldenses; the accordance of both which bodies with ourselves it were superfluous to prove.

But of the time before Bede, let Professor Jowett hear the testimony of Augustine in the last Confession of B. x.  
 "His life is the payment of justice and our peace: that  
 "He might bring to nought the death of the justified un-  
 "godly," &c. "He was shewn to the ancient saints that  
 "they might be saved by *faith in His future sufferings*, as  
 "we by faith in His sufferings already past," "Our priest  
 "and sacrifice," "subjected to death." "Christ died for  
 "all," &c. "He hath *redeemed me with His blood*."

Let him hear Chrysostom on 2 Cor. v. respecting "the  
 "righteousness of God." "He" (God) "made a just person  
 "a sinner, that He might make sinners just." Still  
 stronger—"Not made Him a sinner, but sin, that we  
 "might be made, not righteous, but righteousness, even  
 "the righteousness of God" "by grace" "where all sin  
 "is blotted out."

Cyril of Jerusalem says, "We have not sinned so far  
 "as He who laid down His life for us has transacted  
 "our justification."

There is a passage of Origen on Romans vi., quoted by Bishop Beveridge on the XXXIX. Articles, and shewing at

full that the thief on the cross was an instance of being justified by faith only. He also says, "We were all *"bought with the precious blood of Jesus."*

But Cyprian speaks to the same purport as the rest, in his letter to Demetrian. "By *subduing death through* "the trophy of *His cross*, by *redeeming the believer* with "the price of *His blood*, by reconciling man to God the Father, and by quickening the dead" (*i.e.*, dead souls) "with celestial regeneration," (called by our Church, after a heavenly manner,) "Christ *imparts* to us" "*pardon* "and *saving grace*." And again he says, "*Redeemed by* "His blood we shall be Christians with Christ in glory."

Justin Martyr, Ap. iii. 11, says, "Cleansing them that "believe on Him through His blood."

Or take a passage from Irenæus, v. 1, 10, "The Lord "having *redeemed us with His own blood*, and *given His* "life for our life, and His flesh for our flesh, so effected "salvation."

The words of Ignatius are, "Who *died for us*; that "believing in His death we might escape death."

And Clement of Rome, the earliest of apostolic fathers, to the Corinthians, i. 7, says, "Let us look steadfastly to "the blood of Christ, and see how His blood is precious "to God," "poured out for our salvation."

I say again I might easily multiply such passages to an unlimited extent; but I believe the age of Catenæ Patrum is gone: for people know pretty well that doctrinal opinions in the early Church were *far* from being reduced *ad normam* on points which had not been brought before councils for settlement, imperfect and often discordant as those courts of final appeal were. But I believe that the opinions which I have been advocating have been the generally received doctrines among the most earnest and spiritually instructed of the fathers.

I do not, however, wish to take credit that does not belong to me, by tacitly representing myself as one who has read the fathers regularly through : a task which took Usher *thirteen years* : and singularly enough the Bishop of Vermont informed me that the task took him the same number of years ; nor do I go so far as to say that I am *well acquainted* with them ; a qualification which I take to be confined to very few ; nor do I think it necessary that it should be the lot of many. I think time may be better spent than by forming a large and full acquaintance with them. At the same time I think every one, who can read Latin and Greek easily, should give attention to them as well as to more modern "fathers" and "saints." I have referred to the originals for many of this little "chain ;" but I have been guided to many of them by Joseph Milner's useful, and I think candid, "History of the Church of Christ." I have taken other books also. Quotations which I have not given are to the same effect as those which I have chosen.

I may be owing an apology to Mr Maurice and to Mr Davies for inserting these authorities here instead of at the end ; but the cause is, not that I think their reasonings less worthy of notice than those of the Professor, but that his assertion of the newness and modern character of our views seemed to require to be controverted on the spot.

I have given full scope to Professor Jowett's views on this verse, because upon it turns the interpretation of the whole Epistle to the Romans, and with it the entire doctrinal system of Christianity. I have done it also because I think it due to the position of the Professor in his venerable University, whose age brings no decrepitude with it ; and I do it the more willingly, because in not a few cases I prefer the tone and spirit of his Greek to that of some others ; and also because I learn that he is un-

doubtedly possessed of that attractive power over the minds of young men, which can only be described as a kind of moral mesmerism, a responsibility for which he that is endowed of God with it, has much to answer ; and I would fain see that great influence exercised, not against, but in behalf of, what I argue to be the great saving truth, the meritorious nature of the death of the Son of God. I find for myself in that doctrine a repose and a joy, for which my thankfulness increases every year, which solaces me every day, and which I never wholly lose. I am addicted to no human system. I gather my persuasions from the Bible ; but I am deeply thankful to those, both of the dead and of the living, who have contended for what I hold to be the simple truths of God's salvation. I therefore would that, in this respect, all men were as I myself ; and as I believe, so have I written. I only ask that what I have written may be weighed with prayer to God, and with that candour which follows from true prayer, and to which I have endeavoured to attain ; though, like as with all other graces, it be doubtless but imperfectly attained in the mists of this world.

I wish to put this inquiry to every one, Is anything like a fixed confidence attainable from the views which Mr Jowett advocates on this point ? It is in no triumphant, but rather in a sorrowful tone, that I say, *he does not appear to find this himself*. If then of the thousand alumni at Oxford, and of the other thousand at Cambridge, and of the other students and lovers of Greek in other places, any considerable number are likely to be drawn by Professor Jowett's powers, his station, and his name, to adopt the same view of "God's righteousness," or even to be shaken in their holding of the opposite view, this inquiry is one of vast importance. For how will these, and those who follow them, attain to inward blessings which he does not realise ? It is written, that "the dis-

"ciple is not *above* his master," though, when he is perfected, he becomes *as his master*. And if many of them should fall into an abyss of dreary hopeless scepticism, a state of pure uncertainty about all that man should be most sure of, will not the charge of leading them towards it lie sadly at the Professor's door? And if he should after all find that he is in error, will he not, like Marcion, long earnestly to undo all that he has done, and to devote the remainder of his course to the proclaiming of that interpretation of "the righteousness of God," which he is now working diligently to destroy? I say no more than that, if he *is* in error, I hope that he will in God's great mercy be rescued from it speedily.

NOTE.—Ebrard on Romans i. 17, though he opposes the chief part of Professor Jowett's interpretation, in that he considers man's salvation to spring from Christ's death as a propitiation, nevertheless, holds with the Professor in this, that he explains the phrase, "the righteousness of God," concerning God's inherent righteousness. He also reasons beautifully, declaring that God's inherent righteousness was first "manifested" in His *wrath*, but not perfectly, until shewn secondly by the working out of man's redemption by *grace*; which manifested His righteous nature, and consequent love of righteousness much more.

The above is an ingenious interpretation: but is not the application of the words "the righteousness of God" to God's inherent righteousness rendered impossible by St Paul's explanation of them, (iii. 22,) "Even the righteousness of God *through* faith of Jesus Christ?" How can God's inherent righteousness be dependent on faith? And if a person were to insist upon interpreting this as "*manifested* to man by "faith," what can he say to the further exposition, (ver. 24,) "justified freely by His grace," &c., which must agree with "all," (ver. 23;) meaning, "justified freely," (if justified?) Truly, God's justice is shewn in manifesting His way of giving man a righteousness. But that does not prevent the phrase meaning God's way of righteousness. Compare Philippians iii. 9, &c., &c. But, be it observed, this would not alter the doctrine for which I have contended. It would only refer righteousness in iii. 21 and 22 to God, and would leave "justified freely" "by the redemption which is in Christ Jesus," and all the essential part of the text to man.

But also, what is the sense of "God's" inherent "*rectitude apart from law?*"

ON THE  
TWO SERMONS BY THE REV. J. L. DAVIES, M.A.,

RECTOR OF CHRIST CHURCH, MARYLEBONE,

WHICH WERE PUBLISHED EARLY IN 1860.

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*N.B.*—This is a reprint of the “Atonement by Propitiation,” which was published in May 1860. It is inserted here as necessary to the argument. Also the thousand that were printed are exhausted.

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It has been well said, that it takes more faith to make an infidel than a humble believer: and after reading Mr Davies’ two sermons on “The Forgiveness of Sins and “Christ Dying for Men,” the mind feels that his system runs counter to philosophy on more points than the received system appears to do.

As long as his opinions were privately urged, the opposition to them was private; but printing has now made them *publici juris*, and to the conscientious judgment of all readers we make appeal.

Mr Davies gives two advantages to his opponents. He writes as a gentleman, and he takes the plainest and clearest language he can find to express his opinions. I shall endeavour in both these respects to follow his example. I have no cause for rancour lurking in my heart. *Alumni* originally of the same university and of the same college, we have always met in candour, and parted in

courtesy. But his present subjects are of too vital consequence to be complimented away ; and while reverence for the subject prescribes the proper limits to the contention, Mr Davies is not the man to shrink from a fair antagonist, or to deprecate criticism.

Let no one, however, think that religious controversy is essentially unchristian, and therefore unworthy of divines. Abel, Seth, Enoch, Noah, Abraham, all carried on the great controversy. The prophets took up the discussion in bold figures and burning words. John the Baptist, the Christian day-star, succeeded to their office. That office was consummated in perfect beauty by the controversial arguing of our Lord and Saviour ; and His apostles vied in holy rivalry who should most earnestly contend for the true faith, and the palm seems to lie between St Paul, Christ's almost faultless messenger, and St John, the most beloved and loving apostle. It cannot then be that controversy is necessarily an antichristian work, though there be too many examples of its having been carried on, even when it did not begin, in an unworthy way.

One word more. There is danger on the opposite hand. The interests of truth at times require strong language : and at such times the temptation to withhold it is to some minds and under some circumstances very great. Righteous indignation may be suppressed from cowardice, and zeal for the truth may be excluded by apathy. But genuine love is alike that which, as a nurse, cherisheth the inquirer—as a pastor saves with fear, pulling men out of the fire—and as a friend, gives place to error not for an hour. Still, if we would track our Master's steps, and reflect the light of His Spirit, our controversy must be full of love, contending for the faith without contentiousness, struggling to unveil the truth without envying and strife in our hearts.

Mr Davies' two discourses are on one point,—the connexion between our Saviour's death and God's forgiveness of our sins. He denies altogether that Christ suffered and died as a propitiatory sacrifice on our behalf. On the contrary, he affirms that Christ's death is simply a wondrous exhibition of God's love to sinners, in order that they may be brought to love God. He denies that any offering instead of sinful man was necessary; for he asserts that God is able, in perfect consistency with His own nature, to grant full forgiveness of sin, without the payment of any penalty, or the exaction of any condition whatsoever.

This is the gist of the whole: that God can freely forgive without requiring any punishment on account of the breach of His law. As to His threatenings, God can, as it were, retract them, and pardon without making His word good. In fact, God's work in the gospel is no more than to persuade man to believe in His love, and to love Him in return. Thus the death of Christ becomes simply a wonderful manifestation of the Father's compassion, by the display of which He influences our hearts to believe how easy a thing it is to be reconciled to Him, who is already in pure pity reconciled to us.

The unexplained marvel in this system is, why Christ died at all. For, if God can freely, and of mere pity, forgive without a propitiation, and if there was no need of Christ's suffering to do away the wrath of God, why was that mysterious and inconceivable suffering appointed? Why did not God forgive, without giving up His own Son to bleed and to die? On this theory God amazes men and angels with a wonder of wonders without adequate cause, in violation of the well-known ancient Horatian rule, so replete with the common sense of mankind. Mr Davies appears to feel this difficulty, and (p. 22) he pleads against inquiring into it. "To ask why God did not re-



“concile the world to Himself without the death on the cross,” is one of the many unprofitable inquiries. Still he deems it needful to descend to an explanation of it. So he states that Christ, by proving His fellowship with us through the sufferings which He underwent, has worked to convince us that we may come through Him to the perfect Father, and discover the long-suffering and forgiveness of the Father, which can be shewn and bestowed without any compensatory payment on account of our sins. He continues, “We see in Him our own claim on our Father’s favour. In Him we see our own nature *“bearing itself rightly* towards the Father: all but despairing because of the wickedness of sin,” (but) “conquering despair by trust,”—How? Because of the sacrifice of the death of Christ? No; but—“*because of the goodness of Him whom we have offended.*”

It is difficult at times to believe that Mr Davies can mean to risk all on this issue,—the forgiving mercy of God, apart from any propitiatory merit in Christ’s death. And yet it is so in twenty passages. He makes Christ’s death not the price paid to cancel our debt, but *the method of convincing us that it may be forgiven.* And the greatest office and work assigned to Christ besides, in the bringing about of our salvation, is that of minister or ambassador, to negotiate reconciliation between us and God. He does not suffer death, as the substitute of man in suffering, so as to make the merit of His death vicariously ours.

Wishing not to overstate, I refer to Mr Davies’ explanation of the way in which Christ “bare our sins.” Greek is more certain than Hebrew, so I take a text of his own selection from the New Testament, (2 Cor. v. 21,)—“For Him who knew not sin, He hath made sin on our behalf; that we might become God’s righteousness in Him.”

P. 21, Mr Davies writes on this text, "He shared our sin "in the sense of it, in sorrow for it, in a vicarious confession of it, in the miserable consequences of it, that "we might be reconciled through such a Saviour to our "Father, and might share His righteousness in its faith "and in its filial fellowship with God."

I am quite sure that Mr Davies means to be sincere ; but to read these words standing alone, one would almost think that the writer intends what Luther intended when he said, "Thou hast taken what was mine, and given me "what was thine." But no ; this sentence is only a specimen of the extent in which words, usually taken in one sense, may be enlisted into the service of another. "A vicarious confession of " our sin, is Christ's speaking to God as our Advocate : His bearing "the miserable consequences of " our sin, is simply His enduring the ills of life, as we do, and at the end a death of cruel shame, of somewhat the same kind as some other martyrs have endured. And "sharing His righteousness" is becoming righteous in our lives after His example. See also (p. 27) a passage which seems to give *his* reason why the righteousness described by St Paul in 2 Cor. v. 21, is called God's righteousness,—*"The righteousness of our lives, "which belongs to God himself, and which He will manifest in those that submit to Him."* And this explains why Mr Davies added that we "*share Christ's righteousness in its faith and its filial fellowship with God.*"

But he speaks in plainer language, (p. 15,)—"There is "not a word in the Bible about the punishment due to "our sins being inflicted by a just God upon His own "Son." Again, (p. 14,) "Our Saviour entirely omitted to "teach the doctrine, that God could not forgive without "the infliction of punishment." Again, (p. 12,) "The father "welcomes the prodigal *without conditions. . . . That is*

“the disposition of our heavenly Father.” Without conditions does not mean without works on our part, but without the condition of suffering on Christ’s part in our stead. See also (p. 21,) “God’s free and unconditional forgiveness . . . without exacting a punishment equivalent to human guilt.” Again, (p. 19,) “The language in which Christ is spoken of as dying for us, or as bearing our sins, and as having given Himself to God for a sweet-smelling savour, is by no means identical with that by which God is said to have punished Christ instead of us ; and therefore to be able to spare us.” The two next sentences repeat the same ideas in other forms. The writer honestly labours to make his meaning unquestionable.

But I am so desirous not to misrepresent him, that I quote more. He pleads (p. 18) that this doctrine of substitution does not find place between man and man in criminal courts, nor with heads of families and their children ; and (p. 16) he says, “If you went into a court now and proposed to a judge to go yourself to prison instead of a convicted thief, he might admire your self-sacrifice, but he would certainly reject the offer ; because he would hold that justice was *not* satisfied by such a substitution.” Then the case of a son offering to a father to suffer chastisement for a younger brother is urged in like manner, and his conclusion is, “The notion of the punishment of Christ as our substitute by the just Judge and Father is *utterly confounding to our moral judgment and our SENSE OF RIGHT*. It makes God *less wise and just* in dealing with an offender than we ourselves should wish to be.”

I have cited so much, that no one may suspect that there is *any exaggeration in my* statements of his doctrines. But, in p. 15, he concedes that he stands in a small minority. “There are few religious books of the

“widest currency, which are entirely free from the doctrine” (of Christ having borne punishment for us.) In p. 3 of the preface, he asserts, “This doctrine is faintly believed by the great majority of *thoughtful* Christians;” and, for this reason, he thinks (p. 19) that “*they* ought to be very thankful to those who have boldly faced this question for them.” It would not be difficult to state the writers to whom he refers.

But I will quote yet one more passage to make our assurance doubly sure; and as the meaning of a letter is said often to lie in the postscript, so our last passage shall be taken from his preface, since it is likely to have been latest written. (P. v.) “That interpretation of the death of Christ, which makes the end of it *the satisfying of the* dead and indiscriminating *law of God*, (and not the satisfying of His love and righteousness) is worse than fanciful. Surely we should be glad to be well rid of it. That it is imposed upon our belief by the Scriptures I confidently deny; and what possible advantage there can be in cherishing it, I confess myself unable to comprehend.”

After these extracts no doubt can remain that Mr Davies and divines of this school are labouring to establish a belief differing in no unimportant point from the doctrines which have been generally received, not only by the great multitude of Christians of all denominations at the present time, but also by Christian bodies in general, time out of mind,—with certain temporary exceptions, even from the beginning. He boldly asserts (p. 14) that the Gospels, at any rate, do not contain the doctrine which he impugns; and (p. 15) he says, “There are two books, however, from which it is absent, the Bible and the Prayer-book” of the Church of England.

This is a bold assertion; bold as to the Bible; bold as

to the Common Prayer-book also. It is clear that it must be met. For it contains the very essence of this controversy, which is now forced on the Church of Christ, and in which Mr Davies has the merit of speaking out more plainly than others of the same school have thought it good policy to do.

The argument upon the Scriptures referred to by Mr Davies must on every account be first carried through, as far as the present occasion requires; and it will be both fairest and most conclusive to be led onward in our course of reasoning chiefly by those passages on which Mr Davies builds most. But even thus, if we study not brevity, our reasoning will swell to an undesirable length.

It may however be premised, in order to increase the interest to be felt in this discussion, that this controversy is likely to be attended with the most blessed results. A great doctrine attacked is likely to be a great doctrine warmly defended, and, which is of more consequence, assiduously searched into and more intelligently held. I can conceive of no greater blessing of this nature than that this should be the case with the doctrine of the atonement, the very corner-stone of the doctrine of justification, and therefore the foundation of all our faith, and the fountain of our most pious and devout feelings. I have no fear of the result. The attacks made first by the "Tracts for the Times" party on the doctrines of the Reformation, and subsequently by the Pope and his English Cardinal upon the independent authority of our Church, and our Queen as its head on earth, have done much to waken the nation into the attitude of Protestantism, and to bring about the more general preaching and dissemination of Reformed doctrine; and I confidently anticipate that the ingenious reasonings, by which the fundamental idea of our religion is now assailed, will bring in a better

and a deeper, and a more general apprehension of it than might otherwise have been attained.

We turn to the argument from Scripture in relation to the statements and inferences in the first sermon.

Mr Davies naturally enough objects to the popular misconception of the true meaning of the *word* atonement. It occurs only once in our received translation of the New Testament, viz., Romans v. 11,—“Through whom “we have now received the atonement.” Be it at once conceded that the rendering might as well have been “the “reconciliation,” in order to shew that the Greek word is the substantive formed from the verb twice translated “reconciled” in ver. 10; and that the word “atonement,” philologically means, only setting hostile persons *at one*: so that no argument as to *the method* of the reconciliation between God and the sinner, can be founded on this word, or on the Greek word of which it is the rendering. But the passage in which it occurs is not to be passed over. It is a very important one on this question. And I take this first occasion to state that, in order to base my arguments on the firm foundation of the Greek original, I shall aim at translating in the most exact manner, letting slip the elegance of the beautiful vernacular English, that makes our translation so acceptable.

[I have weighed Mr Wilson’s suggestion in his evangelical and timely pamphlet, that there may be something of the idea of mutual exchange in the Greek root of the words for reconcile and atonement in Romans v. 11, 12. The words occur in ten Greek instances, verb or noun. In four the sense must be simply the secondary meaning reconcile. In the rest it is optional, if indeed the sense of vicarious atonement can be with any certainty got out of the word signifying barter or interchange.—Dec. 1860.]

The sixth verse states, “Christ died *on behalf* of the

“ungodly;” and ver. 8, “Christ died *on behalf of us*.” These and all other expressions, in which Christ’s death is referred to as the root of all our hopes, raise two questions: the first, why *His death* is so put forward, if, on Mr Davies’ system, His life and death are to be regarded as conjointly and similarly the means for bringing us to believe in God’s love, without the assignment of any special and sacrificial merit to His death: the second, whether Mr Davies’ system presents any sufficient reason for that death. But as the second of these points will come into full examination hereafter, I pass to ver. 9, which declares the benefit which we obtain by the death of Christ on our behalf,—“Having been *justified by His blood*, we shall “be saved from the wrath” of God “through Him.” Can “being made just by His blood,” only mean that being persuaded by it of God’s willingness to be reconciled, we *become just* and good through grace and by Christ’s sympathy and example and advocacy, and so escape that wrath which rests on all that remain unjust and wicked? I appeal to the intuitive judgment of all. Do not these phrases, “saved from the wrath by Him,” and “justified “by His blood,” mean more? And if there is more force in them than all that Mr Davies’ system, when stretched to the utmost, can be made to include, what other or less sense can be given them, than that by the death of Jesus we obtain a righteousness before God, by which the wrath of God against us is removed?

There is a repetition of the statement in other words in ver. 10,—“Being hostile” to God, “we have been reconciled to God by the death of His Son,” &c. This, then, is our conclusion from this one Scripture, that we were in the state of enemies to God, subject to His anger, but that Christ shed His blood, and by virtue of it makes us stand as just persons before God, reconciled and saved from wrath.

Mr Davies objects to theories, to *doctrines* of the atonement, saying, (p. 34,) "A man may be a believing man "without any *doctrine* of the atonement." But, in truth, he makes a theory and doctrine of his own. As to this exalting of facts above doctrines, it seems to me to contain not a little error; for the doctrine is the inference from the fact, and without the doctrine the bare dry fact is nothing. The doctrine is the meaning of the fact. We could not have a better instance. The facts are man's sins, God's wrath, Christ's death, man's coming into a just state, God reconciled, and God's wrath ended. Am I to hold, or can I hold, these as independent facts? Impossible. I must connect them. The connexion makes the doctrine; and the doctrines, if true, are as much realities as the facts. Christ's death is connected with the three glorious facts which followed it, as a cause is connected with its effects. Mr Davies himself, and every holder of Christ's Godhead, will agree in this. This connexion, then, is a common doctrine. But we must go further in this path. The question is, *in what way* Christ's death effects these results? Upon our answer to this depends the nature of our religion. Mr Davies makes answer that it is by His example and advocacy assisting us to become just and good. This is a kind of salvation by works with the aid of Christ; and our answer is, that we cannot become just and good in this way, and that it is altogether in another way that we are "made just by His blood."

But whatever that way is, I repeat that it must be defined that it may be understood. Otherwise we are to expect to be saved we know not on what principles. On Mr Davies' system it is in a certain sense "by faith," and yet it is "by works" after all. For he makes holiness attained by looking to Christ, by looking to His death as well as His life; and yet we come to God very much in



our own strength: and we *become just* by loving God again through seeing that He loves us, without the working of any change in our position towards God by a reckoning of the merit of Christ's death to us, or because His death satisfied God's law on our behalf. We deny that this way is possible. We say that man is sunk too low to be raised in this way. Man wants a reconciliation and justification in which Christ bears more part and has all the glory. I have not *insisted* on the forensic sense of the word "justify." I have thrown it open, and taken the discussion at a point higher up and nearer to the elements of things. Man cannot become just this way. Love cannot rise and grow in his sinful and alienated heart in this method. He wants a more definite and distinct change of state than this mode of reconciliation comprehends. He wants what British Christians mean by atonement. There is a lesson, too, in the changes of the meaning of words in the lapse of ages; and I believe it is to the general persuasion of man's need of an atonement by propitiation that we must attribute our letting the word atonement so universally slip into the distinctive sense of reconciliation by substitution—atonement by sacrifice. The Mosaic law, also, led to this. Its atonements were by sacrifices. If, then, Mr Davies' explanation of the connexion between Christ's death and the three glorious results of it is inadequate; and if man cannot become just again on these principles, we are shut up to the interpretation, *being counted just* or justified; so that the only way for a sinner to become just is to be justified or counted just on account of the death of Christ on his behalf.

We have dealt with but one passage; and by it Mr Davies' argument falls; so that one passage suffices to overthrow it. For if Porson's celebrated rule regarding different readings in the extant manuscripts of old Greek

classical authors holds good—viz., that the authority of one well-established copy is sufficient to justify a reading—surely a single clear passage of God's undoubted Word is sufficient ground to lean upon in establishing or overthrowing a doctrine, especially if no contrariety of another passage can be made out. We might then take our stand here, and leave the judgment of the case to be given on this Scripture only,—“ Having been justified by His blood, “ we shall be saved by Him from the wrath ” of God—“ Being enemies, we have been reconciled to God by the “ death of His Son.” We know of no system which comes up to the height of these words, except that which makes the death of Christ meritorious, and transfers its merit to the sinner.

But let us proceed, taking up other passages which have the same preposition “ on behalf of.” There is 1 Tim. ii. 6, “ Who gave Himself a *ransom* on behalf of all ;” and Titus ii. 14, “ Who gave Himself on behalf of us, that “ He might redeem ” (or ransom) “ us from all lawless-  
“ ness,” (or a state of transgression of the law, see 1 John iii. 4,) “ and purify unto Himself a people,” &c. Here we have the word and idea of “ ransom,” or “ redemption.” Now, in an early part of his book, Mr Davies treats redemption and forgiveness as equivalent terms; but I plead that while the words “ forgiveness,” “ reconciliation,” and “ atonement ” determine nothing as to the mode, the words “ redemption ” and “ ransoming ” do; for they bring before us in their first sense the payment of a price, either for the recovering of property from alienation, or for the rescuing of prisoners from captivity, and in their second sense the endurance of personal suffering for one of the same purposes. The latter idea is common among the nations of the earth. Punishment satisfying for a broken law is no idea of yesterday. Nor has the wish of many a

loving heart to suffer the punishment for another been always refused. But the Scriptures represent the agonies of Christ's death as a suffering endured on behalf of man, as the price of man's redemption or ransoming. The only question that can remain is, whether these sufferings, by which He ransoms or redeems us, do this, as being propitiatory, or only exemplary and conciliatory. Let us proceed with our texts ; which will next lead us to the next step in our argument, the propitiation of God by the one great sacrifice offered in the person of Christ on Calvary.

In Hebrews ii. we read, "We see Jesus diminished  
 " some little beyond angels, on account of the suffering  
 " of death . . . that by favour of God He might *taste*  
 " *death on behalf of every man.*" We believe this to mean no less than that it was of God's favour that such an offering was designed and made, and accepted by Himself, as a propitiation in our stead. Mr Davies believes that it was only an example, and a motive, and to constitute Him our advocate. Which of these adequately accounts for His dying? But to proceed with texts that have the same preposition : Hebrews v. 1, "Every high  
 " priest taken out of men is ordained on behalf of men in  
 " the things toward God." In explanation of this, let me cite Heb. ii. 14, &c., "Since then the children have shared  
 " flesh and blood, Himself also in almost like manner  
 " took part of the same ; that through death He might  
 " bring to nought him that had the power of death," &c.  
 " For He taketh not hold of angels ; but He taketh hold  
 " of the seed of Abraham ; whence it was necessary for  
 " Him to be likened in all things to His brethren, that  
 " He might be a merciful and faithful (or trustworthy)  
 " high priest in the things toward God,"—for what purpose?—"unto the propitiating" (of God) "as to the sins  
 " of the people," or taking the word as in the passive

voice, "that" God "might be propitiated as to the sins of "the people," or, "that the sins might be propitiated for."

We have now arrived at a very important point,—viz., that God did *require* to be propitiated, and that Christ as High Priest presents the required propitiation. But an objector might yet see one point of standing ground, and say, "Yes; but you have to prove what the propitiation "presented by Christ is." Well. This only link is wanting to the chain. Let us go forward. I remark by the way that the Epistle to the Hebrews supplies much to this argument. The high priest offers "on behalf of sins," (Heb. v. 3,) and Christ offered "one sacrifice on behalf of "sins," (Heb. x. 12.) But I may well pause to lay stress on the word translated "propitiation." For the Greek word is beyond question the very word to convey the meaning so generally now attached to the word "atone-ment," and, as on this point there is no room for dispute, I bring forward all the passages in which it occurs in the Greek Scriptures. Two derivative substantives from the same verb are in them applied to Christ. The second, indeed, most properly signifies the place of propitiation, and is used (Heb. ix. 5) of the mercy-seat, where God dwelt; "angels overshadowing the place of "propitiation;" that mercy-seat at whose foot the blood brought into the inner sanctuary on the day of atonement was sprinkled seven times, and above which the cloud of incense was to rest mingling with the cloud of glory in which God was. The passages are 1 John ii. 2, "He is a "propitiation for (or concerning) our sins." 1 John iv. 10, "And sent His (or His own) Son a propitiation for (or "concerning) our sins." Rom. iii. 25, "Whom God set "forth *a propitiation* through the faith in His blood, "unto the shewing of His (or His own) righteousness, on "account of the remission of the sins that had been done

“before, by (or in) the forbearance of God.” This is the very marrow of the inquiry. The link wanting is supplied. Christ, say the two first Scriptures, Christ’s death, saith the third, is the propitiation that is presented, to atone even for the sins of the past ages. This propitiation He first offered on the cross, its altar, and He since presents its merit before God continually in heaven. If any one were found to argue that even this does not determine what the offering of Christ is, and that it may be the entire self-denial of His whole life and death as an example, and so forth, and that it need not be His death in particular, I point, first, to the nearness of the words “through faith *in His blood*.” They come as an explanation of Christ the propitiation. And secondly, I ask what else but His own voluntary death was there to offer? His own life’s righteousness (*i. e.*, His doing always that which was righteous or right) was due from Himself as a living man, (since He condescended to be a living man,) that He might come perfect, *i. e.*, spotless of sin, to the cross as an offering, and be afterwards an High Priest needing no washing, being in His manhood without stain. The angels had no merit to impart. And as to man, he had nothing to shew beyond his own works, each and all of which are the very things for which the propitiation was required. There was, therefore, nothing to be offered but His own voluntary, innocent, and undeserved sufferings, and these He offered; and these were accepted, “in the forbearance of God,” for them in all ages that believe.

This word “propitiation,” and the Greek correspondent, contain in them the idea of wrath done away, and the offended Deity made again favourable to the sinner with whom He was angry. It corresponds with the other Latin words expiation and piacular. I might therefore

rest all on this word. And how can Mr Davies reconcile with it—taken in connexion with these passages and with the old law of Moses—his own summary rejection of the idea of a God angry with man for sin and *requiring* the endurance of suffering as a condition of reconciliation? All the complex details of the law of Israel, and their Pauline evangelical interpretation in the Epistle to the Christian Hebrews, add their weight of evidence in our favour. And one thing more. What beauty is there in our Lord's making the publican in the parable utter the only other New Testament use of the word, (Luke xviii. 13,) "God be propitiated to me a sinner?" And how can Mr Davies be excused for saying, (p. 4,) "We never find our Saviour at least teaching this doctrine?" Did He use this word without intending this meaning? Thus, too, falls the other assertion, (p. 14,) "I should wonder at the boldness of the man who would say that the Gospels, at any rate, contain the doctrine that God's forgiveness could not act freely until the punishment of His own Son had satisfied His justice." For what is this but the Gospel of St Luke recording that our Lord put this word, expressing the desire for the propitiation of God to him in respect of his sins, into the mouth of His own model of a penitent sinner?

I can conceive of but one reply to this last argument, viz., that we must not reason from parables. But I beg most earnestly to deprecate this way of casting aside a large portion of our Lord's own words. Most truly may it be urged that unsustained inferences have often been drawn from parables. But so have there been from "the other Scriptures also." This plea, therefore, furnishes no valid objection against submitting parables to the crucible of fair and careful criticism according to the principles of that kind of writing, and confiding in the

results so obtained. For instance, the use of this word "propitiation" has a legitimate weight in this argument. For would our Lord have used this word in this connexion, if man were to be reconciled to God simply by the action of love without a victim suffering on his behalf?

Of course, I do not mean that this is the only passage in the Gospels, or even in the words of our Lord's own lips, in favour of the atonement by propitiation. Will not any one remember, "The Son of man came . . . " to give His life a ransom for many?" It were easy to submit others to examination, and shew their bearing as well as that of the word in this parable.

But do I justify drawing unsustained inferences from parables? On the contrary, I challenge Mr Davies' argument in his first sermon, on the ground of its being illegitimate conclusions from a parable. Let the reader judge. His argument is this—since the creditor frankly forgave his debtors without requiring any payment or penalty from them or their friends, Mr Davies infers that God must be able to do the same, and that this is the mode of reconciliation with our heavenly Father. The first principle in parabolic writing is, that the likeness is not a perfect one; there are points of likeness, and points in which the similitude ceases; for things like are also unlike. And I argue that Mr Davies has assumed a point of likeness not intended by the great Teacher. I find no word from His lips intimating the propriety of Mr Davies' inference. Mr Davies, indeed, argues ingeniously (p. 12) that it must be so, because if some one else had to pay the debt, it was not really remitted or forgiven; and he infers that God's forgiveness will be quite as free and unconditional as man's. But I dispute his inference. God's forgiveness is not the same thing as man's. The conclusion is not *in pari materiâ*. Can we then safely measure

the actings of the supreme and inconceivable God by the actings of man? Are we safe in concluding that what is fit for us is right for Him to do? Is it not rash to say that an interpretation, which makes man's forgiveness absolute and God's conditional, is wrong and dishonouring to God?—that if Christ paid our debt, God has not exercised forgiveness at all? To me it appears that very different principles come into play in the two cases; and that to reason, as Mr Davies has done, on an assumption of the identity of the principles in the two cases, is an error, as well as a misinterpretation of the parable. I turn then to the real point of likeness; and it seems to me that God's kindness in forgiving is illustrated by a case of kindness on the part of a creditor in forgiving. Nor do I see any reason why I should not see a parallel to a certain point between the creditor forgiving freely, without any payment at all, and God forgiving without any payment on our part, on account of the payment of suffering unto death by His own Son. And on this point too I make appeal—for I know of no course for decision in these cases but to refer it to every one's intuitive sense of truth, in dependence on the Holy Spirit sought in sincere prayer—subject to fair discussion and collateral appeals to fit authorities, and over all to the Scriptures and the analogy of the faith revealed therein.

In p. 20, Mr Davies quotes another passage (2 Cor. v. 18,) “But all the things from God, who has reconciled  
“ us to Himself by Christ, and given unto us the ministry  
“ of the reconciliation, that God was in Christ reconciling  
“ the world unto Himself, *not reckoning to them their*  
“ *trespasses*, and hath committed to us the word of reconciliation. We then are ambassadors in Christ's behalf,  
“ God beseeching you by us in Christ's behalf to be reconciled to God.” It is just as possible to draw a wrong



inference from this doctrinal exposition as from that parable. It is not mentioned in either that God's justice requires a payment of propitiatory suffering for the remission or forgiving of sin. But can we draw such an inference as he does from mere silence? In this case, however, the verse follows which corrects such a conclusion—"For Him who knew not sin He hath made sin on "behalf of us, that we might become God's righteousness "in Him." We have already urged this verse in part, but it deserves a more minute analysis.

How is Christ "made sin?" What is our "becoming "God's righteousness?" Christ is not made sin in a literal sense, for He is the Lamb without spot. Another sense is adopted by Mr Davies—that He was treated as a sinner—suffering, first, all the ills of mortal life; and at last death, the visible punishment of sin. But it were easy to shew that for a perfectly innocent Being to be so dealt with would cast a 'cloud on God's justice. But there is a third sense which removes this objection—viz., that He took our sins upon Himself, and therefore was righteously visited as a sinner. Then, as the ill desert of our sins imputed to Him brought the merited burden of suffering on Him, so the merit of that gratuitous suffering imputed to us gives a righteous standing before God to them on whom it is bestowed. There is a great prejudice against the word imputation, and Christ's imputed righteousness; but I scruple not to use in this sense a word sanctioned by our translators in both Testaments; nor can I see any difference between imputing and reckoning; nor can I justify Mr Davies' objection to the arithmetical illustrations of our relations to God. At any rate, those illustrations are used.

But now, I ask, will any other interpretation than the above fill up the meaning of the words, "God made Him

“ sin on our behalf, that we might become God’s righteousness in Him ? ” God made “ Him sin.” God appointed it. God constituted Him the bearer of our sins. He was made such by a law of the Divine will. The first law as to sin was, “ The sinner shall die.” We find it in a chorus of Æschylus coming out as a tradition of hoar antiquity — “ He that hath done must suffer.” But a new law is laid down by God’s special grace. Another may suffer for guilty man—that other is His own Son. We might argue that the sufferings of none else could have availed to give righteousness; but the law of God is the thing—not our arguments upon its reasonableness. Partly we can appreciate it—it is a way of magnifying the law—but partly it is rather to be received with gratitude than comprehended. Substitution is a mystery. It looks like “ a changing of the king’s word.” But am I to expect to fathom all? Do I know God’s nature so completely as to be astonished if I cannot quite apprehend all His ways? And if I cannot trace Him fully in permitting the origination of evil, should I refuse His way of salvation, because I cannot clearly see all His footsteps in this path of favour?

But it is *much less intelligible* to me on Mr Davies’ theory; in which the old law of death for sin is dishonoured, revoked, annulled; at most but fulfilled on earth, and no compensation made for the eternal death intended to follow. Therefore the philosophical difficulty is augmented, not diminished. And for what? To bring in a doctrine by which God is free to forgive! unfettered! That is, set above His own law, which is the previous utterance of His own will—an impress of His own nature. Why fly to this utter inconsistency for forgiveness? Scripture marks out an easier and a better way. Had the Scripture way been harder, it must have been re-

ceived. But what if the proveable from Scripture be the more reasonable too ?

A word or two also on the term "God's righteousness," which occurs here, and Romans iii. 25, 26. "His righteousness." What is the meaning of the words which follow the expression in the Roman epistle, "That He " might be *just*, and *justifying* him who is of the faith of " Jesus?" In what way can Mr Davies make God "just " and the justifier?" He makes Him merciful, and the justifier. For he makes God's justice give way before simple, arbitrary, compassionate forgiveness. "A God all " mercy were a God unjust." But if Christ suffered the penalty, the law is satisfied *in God's appointed and declared way*. Therefore God is in His own new way just; and also justifies the sinner who is of faith in Jesus. We become the "righteousness of God (partakers of " righteousness in God's way) in Him."

There are but two other Scriptures cited in the first sermon; and when Mr Davies argues from them, that the faith in Christ is not a dead faith, but a living thing, one may well concur. The only doubt is whether his system supplies that vital energy. The passages are Galatians ii. 20, "I have been (or I am) crucified with Christ: and " I no longer live; but Christ lives in me. But the life " which I now live in flesh, I live by faith which is in " the Son of God, *who loved me, and gave Himself for " me.*" The other is Ephesians v. 2, "Walk in love, as " the Christ also hath loved us, and given Himself over " on behalf of us, an offering and a sacrifice to God for a " smell of sweet savour." The force of every Christian system turns upon the way in which it interprets the part in italics in the first passage, and all but the first three words in the second. The latter passage adds much to the argument in favour of Christ himself being the

sacrifice and offering which He, as high priest, had to offer as propitiation for us; but Romans iii. 25, is more express as to the propitiation having taken place in His death. How very different Mr Davies' interpretation, (see p. 26,) "Christ *shedding forth the eternal Father's* "love on us." The argument from Scripture in relation to the first sermon is now ended.

We now take the argument from the Scriptures quoted in the second sermon. That which bears most on the question is the text 2 Corinthians v. 15, "He died on "behalf of all, that they who live may not any longer live "to themselves, but to Him who on their behalf died and "rose again." And his object is to shew that, although he refuses to recognise any penal character in the sufferings of our blessed Lord, he may yet maintain that His death is not simply an example of patience and affectionate sympathy—not an example of virtue of the highest kind, and nothing more—but, on the contrary, that the cross of Christ is, in his system, (p. 31,) "a supreme "reconciling power." In p. 35, he adds to the text part of the preceding verse—"If one died on behalf of all, then "all died;"—and on this he pleads, "St Paul does not "say Christ died instead of all, but as the head and representative of all." This is another decisive Scripture. For we can ask, *In what sense* is Christ our Head and Representative? Is it merely by becoming, as man, an advocate in our likeness with God? Does that object, important as it is, adequately account for so wondrous a transformation and degradation, and such a death, as the Scriptures describe? This point recurs with a thousand Scripture texts, and forces itself again and again on our view. Could He not have been all that was needful to us in an advocate with God, *without suffering death*? Mr Davies' reply is, that by becoming subject to man's whole

lot of suffering, Jesus secures our confidence in His sympathy: and, as it were, purchases a fresh title to be our advocate and representative. Is this a sufficient reason? Contemplate again the strange sight of the Son of God dying. Reconsider the amazing features of that scene, and say if the remedy be not, on Mr Davies' system, too far beyond the end which, on that system, was required—viz., the additional fitness for the position of head, advocate, and representative, which it confers? Thought and language alike fail to realise that spectacle. One can, indeed, imagine that it confounded the circles of heaven, and silenced into meditative awe the most far-searching and penetrative of angelic intelligences. That the co-equal Son should so empty Himself of His eternal majesty, and degrade Himself so low, and endure such suffering, surpasses all wonder. Even on our own system, which represents Him as bearing the sins of the whole human race, in order that through His death pardon might be sincerely offered to all, it is the mystery of mysteries. The end, great as it is, seems dwarfed by the side of the stupendous price paid for it. But, if we regard that deep descent as made only to *teach us* that the Son feels with us in our misery, and that the Father has been all along willing to receive us back to Himself, which He can do by an act of unconditional forgiveness, and which therefore He could have done without Christ's coming to die, doubts of the gravest and questionings of the most searching nature rise up in our troubled spirits. (1.) Why so lavish a waste of power? If we were only to be taught and pleaded for, could we not have been taught by some less costly demonstration, and pleaded for without this astounding and strange way of exhibiting sympathy? In such a system the economy of the Divine dealings is wholly overthrown. (2.) Other questionings

follow. Is this amazing sacrifice really well adapted to teach the love of God? Has it that self-interpretative clearness of purpose which marks the arrangements of the Most High? Rather, does it not stand forth antagonistic to the instincts of those who are to be taught, and in violation of all those high and noble precedents which man's history furnishes; the mighty workings of his mind on great occasions, in which we mark indications of its original greatness and pledges of its weighty future destinies? For when did any heroic father take a beloved child and deprive him of life with accumulated suffering, to teach a rebel multitude that his own heart was tender and favourable to them still? How would such a spectacle have been received at the time, and what verdict would have been passed upon it afterwards by the common judgment of mankind? We must write reverentially on such a subject. But would not the sovereign, who did such a deed, rather be denounced by our race as the perpetrator of a crime, upon the basis of utter ignorance of the rebels' hearts? And I am persuaded that the death of Jesus our Lord,—if He did not represent us in something more than affectionate sympathy,—is an anomaly that human nature would reject; and it would produce more infidelity in a hundred years, both among the learned and the unlearned, than all the pure and real mysteries of religion in sixty centuries. Mr Baxter well said that the things of God are like snow, and man cannot touch them but he leaves on them the print of his handling. We should pray for a great increase of reverence in approaching these overwhelming themes; but this appears to me to be unsettling the foundations of religion, and trying man's hand at the creation of a new gospel. For if Christ died only to exhibit His sympathy and to prove the willingness of the

Father to love us still, and not to bear the intolerable burden of our sins, the whole relations of God and man are changed. The results of the Fall, the mode of recovery, and the value and the nature of Christ's death, are no more what they were. Mr Davies (p. 36) says, that the fact of Christ's coming down to our low estate, and taking us by the hand, and presenting us to the Father for forgiveness, "*this* fact, when it is clearly "apprehended, gives the sense of justification." But in this system the very death of Christ has lost its power. It is stripped of its inestimable worth ; for it subsides into one of the common deaths of all men, though it was that of the Son of God. There is no wrath of God upon Him, no pressure of the weight of a world's iniquities. And why, on this system, was He forsaken by the Father ? All the course of sympathy with man which the Son had travelled along, all the self-denying subjection of Himself to degradation and suffering for the sake of winning man's love and confidence, could not but have been a series of acts most pleasing to the Father ; and the love of the Father must in consequence have rested on Him with peculiar complacency and affection and oneness, as He went down lower and lower into the valley of the shadow of weakness and death. From what cause then can Mr Davies draw the sudden desertion of the beloved One, just when one would have looked for the utmost sympathy and support ? Whence can he fetch the explanation of those mysterious inward agonies, revealed by those darksome words, and followed by a premature decease ? The very phenomena of nature, the earthquake and the darkness, lose half their significance. Gethsemane, too, is no slight difficulty ; for why such overwhelming agonies of fear, if no more than an ordinary death on the cruel cross impended over Him ?

To us there seems but one solution of this chain of wonders, the solution advocated by a thousand Christian minds, of high poets, sound divines, and eminent private Christians, whose pages burn with love chastened by adoring awe. Why was it "a midnight nature shuddered to behold?" Because it was "a midnight new from her Creator's frown:" because of "that enormous load of human guilt that bowed His blessed head." Any other supposition robs the Divine Sufferer of His peculiar glory, tears the heart from Christianity, and takes away the crown and glory from the whole inward experience of the Christian.

Let any of those speak, whose hearts have been smitten, first with a sense of their own sin, and then with overflowing gratitude to the Redeemer. Let *them* say whether their whole religion would not become utterly another thing, if they ceased to look at Christ as having borne their guilt and endured its penalty on the accursed tree. Is it not from this source that penitence rises continually new, that their love rises continually fresh, that wonder fills their hearts, and devotion occupies all their powers—while humility makes all the rest safe by casting them down at the foot of the cross, and faith comes in to raise them up to go and do His work and win souls to Him, waiting for His coming? It is His suffering for my sins that is the very essence of all my religion. Take this away, and the *facts* of His incarnation and death and resurrection are a body without a soul. They are not so very much more to me than they are to the Socinian. True, he believes in the love of a *Man*, who went through human suffering as an example; and Mr Davies makes Him *incarnate God*, who innocently endured suffering and death. But in neither of these systems was the death under the frown of God, under the weight of His wrath



due to me for my sin. This last point is the great difference between us and the Socinian; and in this point Mr Davies and the Socinians symbolise.

But this is not all. Take away the doctrine of propitiation, and how is man reconciled to God? It is, according to Mr Davies, by the Son of Man's taking man by the hand, as his Advocate, and bringing him to be forgiven. In this way man comes indeed as a penitent, but not with the depth of sorrow or the sense of his utterly lost estate, which the propitiation by death implies. This is another great deficiency of this new doctrine. It does not humble man in the same degree. The fall is not made so low. Man comes to be delivered from moral degradation, but not from the depth of it, which is involved, in nothing but the death of the Son of God sufficing to atone for his sin. To speak truth, one does not see why, on this system, man might not have been brought to God without a Saviour. It were only necessary that the Spirit should turn man's heart towards reconciliation, since God is ready with free, unconditional pardon. Thus, neither the example of Christ, nor even His advocacy, as explained by Mr Davies, are essentials. The Almighty Spirit might legitimately have done all. The great fact of the life and death of the Son of God on earth is so far from being the heart of this system, that it may rather seem a superfluity, or even an excrescence, and at best a lovely ornament of it.

Also the Christian, in losing the depth of personal humiliation, would forfeit at the same time those emotions and convictions of security, which rise from contemplating with increasing wonder, gratitude, and adoration, the immensity of the price paid for his redemption. The very mystery, both of the sacrifice of the Son and of its acceptance by the just God, presents to the saved soul

unfathomable depths of thought, a very ocean of soul-subduing and animating reflection, from which it comes forth, and will come forth to all eternity, more deeply impregnated with love for the Great Designer; to whom is owing the whole extent from first to last of this wonderful "way of salvation." "O the depth both of the "wisdom and of the knowledge of God! *How unsearchable are His judgments*, and His ways past "finding out!" "Thanks be unto God for His unspeakable gift!"

All this is reduced in an almost infinite degree on the theory of Mr Davies.

One thing, therefore, is indisputable; that the difference in question is on radical and fundamental and vital points; and that it constitutes the other system another gospel; that it lowers the whole spiritual emotions of the Christian in lowering the principle of His redemption; and, therefore, that it could not fail to affect that vital power, which is the life-spring of Christian action. Therefore, if this belief prevailed, could we expect longer to have repeated amongst us the self-denying devotion to Christ, the faith in Him which laughs at impossibilities, the heavenliness through communing with Him which is above the world, the love of Jesus as a passion animating the heart's strongest impulses, the prostration at the foot of His cross, and the yearning for His sake for the multitude of perishing souls, which is the life of that missionary movement which has been so well initiated by not a few heroic men and women at home as well as abroad?

Before we take up with this different kind of connexion with Christ, let us scrutinise whether living and divine fire burns within it or no; or faith may have subsided into a marble form of old philosophy, outwardly

baptized with the name of Jesus, but lacking true conversion by the Spirit of life. I am not speaking wild words in an oratorical peroration. Witness the following extract at the close of a very able article of Mr Davies, on "The Revivals of 1859," in *Macmillan's Magazine* for March 1860, (p. 373):—"The Christianity of our Church, " and of most Christian Churches, is embodied in the two " sacraments. . . . The first sacrament bids us regard " ourselves and *the Christian community* as inheritors of " the forgiveness of sins, and of filial adoption. It *for-* " *bids us to paint God* in the colours of *an angry avenger* " *to the young and careless.*" That is to say, because our children are baptized, they are so partakers of grace, that God is *not* deeply and perilously angry with them. For I presume that, if He is, they ought to be taught that it is so.

One may surely gather from this a confirmation of my assertion made just now, *à priori*, that this system does not humble man before God. The baptismal water is made sufficient so far to do away sin, that the young at least are not thenceforward to be addressed as if they made God angry, or to be wrought on at all by fear. And this, not reckoning how far the young have gone in carelessness about God, and are degraded by the sins of childhood and youth. If outward ceremonies are to have such power attached to them, why stand we in such open antagonism against Rome? We become to a great extent believers in *gratiâ ex opere operato*. Should we have expected this at the hand of theologians, whose bias is to assign to human nature something of self-restoring power? And he asserts that the second sacrament teaches, that "we must *never* claim the Christian life as " *privately our own*; that we ought *always* to be claiming it as our *common* inheritance." The result of this

view would be to merge to a great extent individual and personal piety and spirituality in the piety of the Church and the religion of ordinances. This too is a view out of keeping with the general bias of the system of these sermons ; but I confess I have ceased to wonder at such incongruities. Whosoever succeeds in arriving at pure biblical truth must not wonder at seeing errors shaking hands on all sides of him ; his reward must be in the truth itself, in the serenity and steadfastness which it imparts, and in the hope of the final triumph of his principles.

The other Scriptures adduced in this sermon are in part common ground to us both, and, as such, not bearing on the question in hand, as (pp. 30, 31) Rom. viii. 32, " He " who even spared not His own Son, but delivered Him " over on behalf of us all," &c., and 1 John iv. 9, " In (or " by) this hath the love of God been manifested among " us, that God sent away His own only-begotten Son into " the world, that we might live through (or by) Him." But (pp. 38, 39) Rom. vi. 2-11, is a passage, whose general purport is to draw the triple parallel between three classes of things : (1.) Christ's death and resurrection ; (2.) Baptism by immersion, figuring Christ's burial and rising again ; and, (3.) The Christian's death to sin, and life to holiness. Nevertheless, I think I have shewn that the death of Christ, as our propitiation, is the only way by which this death to sin and life to God can be produced in fallen man ; and the remarkable clause, (ver. 7,) " He that is dead has been *justified from sin*," confirms the notion of God requiring death for sin, as a satisfying of the law ; just as our Northerns called suffering the law's extreme penalty " being justified." And (p. 45) he quotes the passage on the communion, (1 Cor. xi. 26,) " Ye are declaring (or proclaiming, or preaching,) the " death of the Lord until the time at which He come ;"

upon which he makes a remark, in which he most properly, as I judge, (though, I grieve to say, it is somewhat unusual with many Christians,) magnifies one of the two purposes of the institution of the sacraments. Mr Davies will excuse my leaving out the words, "as we have been" regarding it," as I much concur with the rest. "What if the preaching of the atonement be the great office of the sacraments themselves?" They are, indeed, wondrous *signs*, effectual too (*i.e.*, channels of grace also) to them that believe.

But (p. 35) there is one expression let fall, when he would argue against Christ dying instead of us,—“He no more died that we might not die, than He rose again that we might not rise again.” Is not this an assertion, whose only chance of escaping detection lies in the words being capable of at least three lines of meaning? (1.) Regarding bodily death, it is self-evident. (2.) He died that we *might* die to *sin*; and He rose that we *might* live to *holiness*. (3.) As to eternal death, He died that we *might not* endure it; and as to eternal life, He rose that we *might* have our title to it by His death ratified by His resurrection. As St Paul says, (Rom. iv. 25,) “Who was “delivered over” (to death and suffering) “on account of “our transgressions, and raised on account of our justification.” But what profit there is to Mr Davies in making the above assertion, when he believes that by Christ’s life and death and advocacy united, we are brought to the Father to obtain forgiveness and so escape eternal death, it is beyond me to perceive: and thus ends the examination of the Scripture in relation to the second sermon.

There is, as no one can fail to remember, a host of other passages of Scripture bearing powerfully upon the question at issue. All might be adduced and analysed, and

their precise weight assigned to them. But it is deemed that enough has been done for a refutation of the new doctrine ; and yet it is not new by many centuries. Very few heresies are. And I hope it will not be taken amiss that, after having proved it a heresy, I have not hesitated to give it that name. I do not, however, deem it needful to use further arguments now. It would seem somewhat like ostentation of strength to deploy the whole great array of favourable texts here.

I may as well remark that I have not thought it good to burden my little publication with extracts from the fathers and other divines, nor with the details of elaborate criticism which scholars have piled up on both sides of every text ; but those who are able to consult them in Latin and English will find that I have not habitually availed myself of them the less, from not having now introduced their high-sounding names or their multiplied and necessary inquiries.

We must now touch upon the argument from the Book of Common Prayer.

Mr Davies has also asserted, that the doctrine which I have maintained is absent from the Common Prayer-book of the Church of which we are members. In reply to the hardihood of this assertion it will be sufficient to cite a few passages, and not necessary to submit them to precise examination.

There is the splendid introduction to the "Prayer before Consecration," in the Communion Service,—“Almighty God, . . . who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death on the cross for our redemption ; who made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and *satisfaction* for the sins of the whole world,” &c. Is there no *doctrine* of the

atonement here? And is it not atonement by propitiation? But turn to the Litany, and we find, "Thy people, whom Thou hast redeemed by Thy most precious blood." Is this a description of Christ as simply Teacher, Advocate, and Example, and of His bringing us *by the hand* to God? And what shall be said of the repeated exclamations, "O Lamb of God, that takest away the sin of the world;" and "Thou that takest away the sin of the world?" Have even these no affirmative meaning?

What of such language as the following?—"That *by the merits and death* of Thy Son, we and all Thy whole Church may obtain remission of our sins and all other benefits of His passion:" and "He is the *very Paschal Lamb*, that was *offered for us*, and hath taken away the sin of the world."

But it is needless to add more. Thank God, our Prayer-book utters no uncertain sound on this question. How could Mr Davies have slipped into the assertion, that neither the Prayer-book nor the Bible contain the "very common doctrine, that the punishment, due to us for our sins, was inflicted by a just God on His own Son?"

My earnest desire and prayer is, that the Church of England and Ireland, and those of our magnificent colonies, having now wellnigh escaped from the onset of the Antichristian corruptions of the (falsely called Catholic) Roman and Greek Churches, may not now be led astray by the illusions of an almost more dangerous philosophy, into which it is grievous to see fall such men as Mr Maurice, Professor Jowett, and Professor Kingsley.

Regarding Mr Davies himself, I remember to have read some notices of him and of the bias of his mind in a very useful publication by the Rev. James H. Rigg, entitled "Modern Anglican Theology." I have pleasure in

quoting the whole, because I can heartily recommend the work to every student. I believe there is no other book that gives so much information, so well digested, on the whole series of authors of this school. I have also pleasure in adding the favourable portions of his estimate of Mr Davies to those of a less favourable character, which I have italicised. "His philosophy and theology perfectly agree with the views of Messrs Maurice and Kingsley." "Mr Davies is a positive and confident neo-Platonist idealist, *determined to make the writings of St Paul speak in his own dialect, and teach his own philosophy.*" "We must do Mr Davies the justice to say, that many of his criticisms on Mr Jowett's expositions and comments are very acute and able; sometimes also, where his philosophy does not come in the way, they are altogether just. And his conception of the apostle's character, as well as his reverence for the text of Scripture, is far higher and more Christian-like than Mr Jowett's." "He has drunk less deeply and less directly of the arrogant, egoistic philosophy."

There is a natural conclusion to this subject, which, for the sake of peace and general favour, one would gladly omit: were it not that, though it may at first offend, it may afterwards *save*. It is this—

If I have correctly shewn in the Argument from Scripture that salvation is by faith in Christ's expiatory death, and by that only, what is the position of all those who deny that it has that character, and trust to the mere mercy of God for their pardon? Can they be saved by what they reject? - Can they have a safe standing for eternity in a system which they utterly disclaim, and conscientiously labour to overthrow? Differences on many points may be overlooked, and may neither awaken anxiety nor create division of heart. But must there not be a point beyond which differences affect salvation?



And where shall a vital doctrine be found, if the cleansing power of the blood of Christ is deemed non-essential? May it be given to all who hold the doctrines in these sermons, to consider whether their errors are not of a *fatal* kind.

But what should be felt regarding those who publicly *teach* those opinions? If my chain of reasoning from the Scriptures I have dealt with cannot be broken, such ministers are building, professedly upon Christ's foundation, a denial of what those and other Scriptures assert to be the only way of being justified; and, on the other hand, such ministers bid and "persuade men" to place their hopes for eternity in God's "free and unconditional forgiveness." Must not these notions shed a blight of death on their ministry? I tremble to write what the end must be to themselves.

What, then, should be the sorrow, what the intercessions, and what the efforts on the part of all those who see in the Lamb of God the propitiation for all their sins, to rescue such ministers and their people from what they must believe to be a most deadly downfall. Surely love is not that which doubtingly or coldly leaves them to their way, but rather that which earnestly and believingly strives to win them to seek after like precious faith in the saving power of the death of Jesus.

*P.S.*—Since writing the above, I opened casually a periodical for December 1859, and read as follows:—"We need an abundant effusion of the Holy Spirit (in France); for if we have reason for joy, we have cause also for sadness. There exists in French Protestantism . . . . a new school of theology, composed chiefly of pastors who profess *negative opinions* with increasing boldness and hardihood. . . . Imbued with German ideas, they dispute the authority of Scripture, the personal divinity of Jesus Christ, the doctrine of the atonement; in a word, the vital and essential elements of the gospel. They believe that they will be able by these means to bring the present generation to a sense of religion."

I believe the only antidote is to be *savingly brought to Christ*.

ON  
THE PREFACE TO A VOLUME OF SERMONS,  
BY THE REV. J. L. DAVIES, M.A.

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IN this preface, Mr Davies notices my tract "Atonement by Propitiation" in a manner, for the good temper and courtesy of which I sincerely thank him.

If I understand the course of his argument in this reply, it is this. In the *first* part he claims (p. 9) the terms "sacrifice, propitiation, and satisfaction," as legitimately belonging to his system of "atonement" or "reconciliation." But he repudiates the notion, (p. 19,) "that Christ was *punished*, in order that God might be free "to pardon us;" yet in doing this he makes a remarkable admission. His *second* part is a reference to Dean Alford; and his *third* is an exposition of some leading Scriptures. I can see no objection to my taking these in the reverse order. It will bring out Mr Davies' summary of his own opinions last; and this seems to me the best and most reasonable course.

I. The four passages from Scripture, which Mr Davies adduces.

(1.) 1 Peter iii. 18, "Christ once for all suffered" *concerning* "sins," (I give this translation because this preposition, used with the genitive, has this meaning in all the other six instances in which it occurs in this apostle, as well as in other places, as John i. 22, "What sayest thou concerning thyself;" and because I think it the

most proper meaning of this preposition, as distinguished from other prepositions :) “a just” (one) “on behalf of” “unjust (men), that he might bring us to God.” The only remark of Mr Davies is, that this passage *does not state* that the reason of Christ’s suffering was, “that God might be “free to pardon.” No, it does not expressly state that: but, if Christ’s suffering here means His *death*, (as will I presume be conceded,) then Christ’s death is *concerning* our sins: *i.e.*, not His *life* as an example, nor His sympathy, nor His mere advocacy; but it is His *death*, which removes the obstacle, *viz.*, our sins, and so introduces us to the presence of a holy God, as pardoned in virtue of that suffering. At the same time I grant that it is only *implied*, that God could not pardon us without this death of Christ. But this is involved; because, if God could have sinners brought near *without* Christ’s death, why was not that other way adopted, and this “wonder of “wonders” and suffering of sufferings avoided?

(2.) Matthew xx. 28, “The Son of man came not to be “ministered unto, but to minister, and to give His (or His “own) life a ransom *instead* of many.” This is the strongest preposition of the Greek language, to express substitution. Mr Davies admits it, but says, “*It is an “exception, which proves the rule.*” That is to confess that this one passage, as far as it goes, is as utterly against him *as words can be*: and this, be it remembered, is *from the Gospels*. I will not push this triumph with any unbecoming exultation. But it ought to be remembered, that Mr Davies said in his first two sermons, and *still prints* in the new edition with the other sermons, the following words:—“I should wonder at the boldness of that man “who says that the *Gospels, at any rate*, contain the doctrine, that God’s forgiveness could not act freely, till the “punishment of His Son had satisfied His justice.” I

argue that it is implicitly contained in this Scripture. I grant that the word "ransom" signifies the price, or cost, or payment, which brings "many" back from their miserable condition, whatever it was. I appeal to other Scriptures to shew that man's condition was one of wrath and spiritual death, which fell on the race on the very day when our first parents fell, according to the warning, "In the day that thou eatest thereof, dying thou shalt die." And from that day I find man universally born in a state of death to God and holiness. Nor does any way appear, whereby man could *raise himself* from that state of death through all eternity. I fully believe indeed that such as have died before they had repeated Adam's sin in *actual* transgression, (*i.e.*, infants) have not perished eternally. But I do not see how we are to assume that God, who had declared that death should follow on transgression, could rightly undo His own law and make adult men alive again towards Himself, of mere arbitrary forgiveness. How would the universe of intelligent moral beings have regarded the Supreme afterwards? When the next declaration was uttered, would they have believed it? God *must be* a God of *truth*: His threats as well as His promises are solemn and *must be believed*. But *our great reason* for saying this, is not simply our *à priori* view of His character and its necessities; but the fact, that we have this and several other passages, in which we are told that there was a *price paid*: and that the price was Christ's death. I boldly say, not Christ's holy life, but the sacrifice of His life under wrath on the cross: and it is here said that *that* price was "*instead of many*;" one instead of many; *i.e.*, instead of all that will be saved; and also instead of all, so that salvation might be *offered to all*. "His life instead of "many" surely seems to mean that that life was paid

down, to deliver them from the spiritual death in which they were, and from the wrath of God necessarily connected with it. I do not strain the verse, when I say, they were in death, and He suffered death on the cross, that they might have life instead of death in their souls; and that He thus *suffered death in their place*.

Death in the body has indeed been remitted to but few; but death in spirit is at once partially removed, when a man loves Christ through believing in Him as his Saviour: and the *life in spirit* then given, on account of Christ's death, will grow in them, until the death of sinfulness is at last *quite* destroyed. Thus perfect justification at once, will lead to perfect sanctification at the end. The resurrection of the body from its own peculiar death is the symbol, and I may almost say the outward sacrament, of inward life for ever in heaven. It is no work of mine now to quote all the passages of the word "ransom," and its derivatives in the New Testament; still less to go into the usages of the Hebrew parallel words in the Old. This one passage is all Mr Davies adduces; and I get from it all I desire.

Mr Davies says further, that we push the figure too far "if we ask, *to whom* was the price paid?" I do not see any difficulty in regarding it as paid to God, as the guardian of His own just law of death for sin and from sin. Then it pleased Him, it seemed good in His sight, to receive Christ's death *in lieu of* the perpetual continuance of soul-death in them that should come to Him. The penalty was not so much rendered to God as to the established conditions of all moral being; to the unwritten as well as the written law.

But Mr Davies' *third* passage is Galatians iii. 13, "Christ hath redeemed us" (hath bought us out) "from the curse of the law, having become a curse *on our be-*

"half." Mr Davies states plainly enough, (p. xxx.,) "Christ accepted death, in itself a curse, and a specially "accursed death, *on our account*." For the Greek preposition here I prefer "*on behalf of*," keeping "on account "of" for the rendering of another preposition when used with an accusative, as Romans iv. 25, "Who was delivered "*on account of* our transgressions, and was raised again "*on account of* our justification." From this nicety of rendering, I do not anticipate that Mr Davies or any other good Greek scholar will differ. Then Christ died and bore that curse *on our behalf*: and by His death we are redeemed, or bought back, from the curse of the law. Mr Davies explains this thus. Ye are brought up from the dispensation of the law, which was full of curses, to the dispensation of the gospel, which is full of blessings. I agree to his sense; but I appeal to the context, to shew that his sense is not all the sense, nor the chief thing in St Paul's mind. "For it is written, Cursed is "every one that hangeth upon a tree; that the *blessing of "Abraham"* (*i.e.*, justification by faith, see ver. 9,) "might "be" (or come) "unto the Gentiles in" (and by) "the "Christ Jesus." I have quoted this from Dean Alford, because I could not *more exactly express* my own opinion: and St Paul adds, as a repetition of the former idea in other words, "That we may receive the promise of *the "Spirit* through faith." We see that the chief ideas in St Paul's mind in the removing of the curse (*i.e.*, death,) are the giving of justification, which is a state of soul-life, and the giving of the Spirit, who is the author of soul-life. Christ then suffered the curse (death,) to deliver us from the curse of God's law (not of the law by Moses only), *i.e.*, to procure for us life towards God.

Mr Davies refers to a fourth passage, 1 Peter ii. 24, "Who Himself bare (up) our sins in His (or His own)

"body on the tree, that we, having ceased to be (having "died) to the sins, might live to the righteousness." "By whose *stripe*" (the one stroke of God's rod in His death, Isaiah liii. 5,) "ye were healed." Mr Davies here argues that St Peter says that Christ bare the sins themselves; and that he "does not say that Christ endured "the punishment for them." And he makes the following commentary: "Christ had the sense of them, the true "grief for them, a share in the misery they cause." No one disputes this. But how can he make this *all*? If the texts previously explained mean that He "suffered," "gave His life," *i.e.*, died, and "was made a curse on our "behalf," why start at the additional term that it was *on account of our sins* that He received that "stripe?" Surely it was reasonable for Mr Davies to have allowed that He *bare them*, in that *He died on their account* in His body on the cross. He must in consistency stand as near as *that*. But he *here* reduces the benefit of Christ's death to this, "That we, *contemplating* His death and resurrection, might accept His mind and spirit, and, being "sworn to a penitent renunciation of sin, might live the "life of faith and righteousness, *which Christ Himself "imparts to us.*" I cannot see how *he* can add those last words. In his system the only righteousness obtained is our own actual, personal, inherent righteousness (or justice, truth, holiness, &c.); and these are fruits of the Spirit, which are *not imparted*, but *acquired* by His aid. The only thing imparted is God's grace, or God's inward help, to enable us to acquire them. He teaches sanctification, which is not a gift imparted, but the produce of imparted grace. Naturalised in a changed heart, it grows by renewing grace.

But the doctrine that Christ died, only to be a *subject of contemplation*, and in order that we by simply contemplating Him may be able, without any Divine removal of

our guilt and renewal of our nature, to become *alive to God* in holiness and righteousness, is both based on an ignoring of the depth of the death of sinfulness in which we lie, and introduces the amazing fact of Christ's death for an inadequate purpose.

But Mr Davies adds his interpretation of "By whose stripe ye were healed," "*Not*, in consideration of whose stripes ye were excused:" but, "the contemplation of whose suffering and death *stirred up the powers of health and life within you.*" Then, after all, man is saved by *his own inherent powers of self-recovery*, and neither by imputed nor imparted righteousness. Men are *not* so "dead in trespasses and sins," that a Divine Power is needed to make us spiritually see or walk or live. Our eyes are only closed, or only want an object to contemplate; and, when this is supplied, we *can* rise and walk and do God's will, and become meet for heaven. That is to say, man has not died in spirit, and does not need "a new life;" but only wants motives to make him put forth his own powers;—influences from God to stir him to activity.

I must here introduce Mr Maurice's argument, respecting the expression in Article II., where he urges that Christ's death was "*to reconcile the Father to us.*" These words, he says, "intimate that the Son of God presented that true and perfect manhood to the Father," (*i.e.*, when He ascended,) "in which alone He could see His own image and be satisfied." *This* is to be the meaning of Christ reconciling the Father to us; and this is why we are again and again said by Mr Maurice and Mr Davies to be justified by Christ's death and *resurrection*. They lean upon Romans iv. 25, "raised again *for* our justification," as if it meant that we are justified *by* His resurrection; whereas the Greek is "raised again *on account of* our justification;" just as the preposition stands in



the former part of the verse, "Who was delivered up" (to death) "*on account of* our transgressions." I confess I agree here with those who maintain that the meaning is that as our transgressions were *the cause of His death*, so our justification in Him, or the completeness of the acceptance of His death for that end, was *the cause of His resurrection*. But at all events, are we to suppose that the reconcilement of God to man, anticipated, and retrospective, took place when Christ ascended into heaven, and not when the price was paid on the cross, and when He cried, "It is finished?" I refer to the full words of that part of the article, "Who truly suffered, was crucified " dead and buried, to reconcile the Father to us, *and to be* " *a sacrifice* not only for original guilt, but also for actual " sins of men." The whole words shew that there is no allusion to the ascension of Christ; and therefore that the Reformers had no notion of God's anger against man being done away by the sight of the ascended Christ coming to Him, as the alone perfect pattern of sinless humanity; by the contemplation of which men were to be delivered from the death of sin, and brought into a living holiness.

II. Mr Davies' next argument is a reference to a passage in Dean Alford's Greek Testament. Dr Alford is referred to as a "Biblical authority," and as having had the whole scriptural question of Sacrifice brought before him in preparing the part of his work which contains the Epistle to the Hebrews. I admit the propriety of introducing that author with something like a flourish of trumpets; but it is with the reservation, that I find it a general complaint, among men of all schools, that they find not a few manifest errors, as they think, in his Commentary. It may be owing to the vast range of the reading, which he has endeavoured, for the benefit of his readers, to

digest. We all experience that learning sometimes becomes more like the baggage of an army, to delay its advance, than its tools and its arms to accelerate and secure its progress. But there may be other difficulties, which it is not my part to specify. But I may mention by the way one case in which many think that Dean Alford has fallen into error. I mean in the summing up of his laborious exposition of the difficult 1 Peter iii. 19. I admire the ingenuity of his concatenations; but I demur to the *necessity* of making the word "to proclaim as a herald" mean "to preach the gospel." For following the latter interpretation he concludes, contrary to the analogy of the Scripture, that men who have been disobedient on earth have a second opportunity in another world. Alford says the word always bears *the second sense*: but let him look at Luke xii. 3. "It shall be proclaimed on the house-tops." I do not insist on Galatians v. 11. As to what our Saviour *declared as a herald* to the spirits in prison, I have for five and twenty years agreed with Horsley, that it was not "repentance" nor faith. That comes too late to the departed soul." Rather, as Horsley states, He had now "actually offered" the sacrifice of redemption, and was about to appear "before the Father in the merit of His own blood:" and I add, as Horsley did, that these tidings would be joyful to those on the one side of the "great gulf fixed," but infinitely sad to the hopeless ones on the other; and that it would make no radical change in the state of either.

But my work lies with the Dean's remarks on Hebrews ii. 17, where he says, "We never find in Scripture O. T. or N. T. any such expression as 'The Father was propitiated concerning our sins on account of the death of His Son: or, as Christ propitiated God (or God's

“ ‘ anger) through His blood ;’ never, *God was reconciled*, or thoroughly reconciled.” He then quotes from a German writer, “ As the Old Testament nowhere says “ that *sacrifice* propitiated God’s wrath, lest it should be “ thought that sacrifice was an act, by which, as such, “ man influenced God to shew him grace—so also the “ New Testament never says that *the sacrifice of Christ* “ propitiated God’s wrath, lest it may be thought that it “ was an act anticipatory of God’s gracious purpose ; “ which obtained, and so to speak *forced* from God, pre- “ viously reluctant, without His own concurrence, grace “ instead of wrath.” Alford adds, “ To understand this “ rightly is all important to *any* right holding of the doc- “ trine of the atonement.” No wonder Mr Davies rejoices in this.

Now what, if I say that *neither Alford nor Delitzsch* seems to me correct ? I will take the statements as they occur. What if Alford *himself* says on this clause of Heb. ii. 17, that the word translated in our version “ to make “ propitiation for” is “ properly used *passively*, of the per- “ son *to be rendered propitious*; see Luke xviii. 13, “ God *be propitiated* to me the sinner.” Again, “ God “ is rendered propitious (*passive*) to the sinner who has “ forfeited His favour and incurred His wrath.” (I should add to this, and has sunk into soul-death.) What then is Alford’s meaning in saying, “ We never find such ex- “ pressions as the Father *is propitiated* concerning our “ sins *on account of the death of His Son*,” &c. ? Why, this (Hebrews ii. 17), with his own passive rendering, is one case ; and the publican’s prayer in St Luke, to which he refers, is another ; unless the Dean means that we never find one passage in which *all* the terms of his phrase are found together. If so, as well say you cannot find a pas- sage, where *all* the points of the Trinity in Unity are

stated together. The question is whether God is said *to be propitiated*: for this implies (1.) that He was angry before, and (2.) that "His anger is turned away," and, if so, He is propitiated toward them that believe in the death of Christ for sin. It can be by *no other* propitiation than by that death. I think I may then assert, both that God was reconciled to us, and that we are reconciled to God when we believe, *by the death of Jesus*; and that the one is as true and scriptural as the other.

And now as to the quotation from Delitzsch. He seems to me alike wrong in both of the two divisions of his statement. In the first he writes as if sacrifice under the Old Testament was a spiritual work; whereas it was plainly only a ceremonial work with a typical spiritual meaning. It was not the object of that system. "to take away sins," or to obtain *grace*. It typified "the good things" of the soul; but its sacrifices merely admitted into the visible company of God's worshippers, and actually cleansed from ceremonial impurities, and delivered from God's judgment impending on account of them; and therefore the offering of the sacrifice was "an act" which "influenced God to shew grace," so far as to forgive the ceremonial sin committed, nay the offering actually *obtained pardon* for it. Even sins against that law, which were essentially also of a moral nature, were *only ceremonially atoned for* under that law, or, as the word is, "covered." Fairbairn and others have omitted to see this; which is yet a necessary inference from St Paul's statements in the Hebrews. But as to the second part of the quotation from Delitzsch, as to "Christ never being said to propitiate God's wrath," it is virtually said here; for it is implied that it is by Christ, because there is no other known way in which God is propitiated. As to a fear of God's being represented as "*forced* into pardoning, against

“ His will, and without His own concurrence,” how can that be feared when God sent His Son for the purpose of doing away His own wrath ?

But in truth “ God is angry with the sinner,” it is said, “ every day ;” but God is not angry with him, when he is pardoned ; *i.e.*, God’s wrath is taken away, when man is pardoned. Then if Christ died to “ give repentance “ and remission of sins,” Christ takes away God’s wrath from the sinner. But all this is not “ without the “ Father’s concurrence ;” for nothing in the Son is without the Father. So neither Delitzsch nor Alford has any cause to fear lest the loving-kindness of God, who sent His Son, should be forgotten when we read that God was propitiated to us (by His Son).

III. But now as to Mr Davies’ only remaining point, that while he denies the *meritorious* character of Christ’s death, the terms “ sacrifice, propitiation, satisfaction,” agree even better with his doctrine than with that which I defend. This can only be maintained by denying all typical connexion between the old sacrifices of animals under the law and the shedding of “ the precious blood “ of Christ, as of a lamb without blemish and without “ spot.” For *those sacrifices* were not only to be contemplated, but *to be treated as substitutes* for the person who (or for the first-born animal which) would otherwise have died. Even as to the law, the firstling “ of an ox “ shalt thou redeem with a lamb,” it is added, “ and if “ thou wilt not redeem him, *thou shalt break his neck.*” Even meat-offerings (*i.e.*, offerings not of animals) had a part consumed, to maintain the principle. Yet a great objection is felt by Mr Davies to the idea of God *requiring punishment*, when He is desirous to forgive. But is not requiring punishment inherent in the idea of a Law-giver who, being also King, holds the executive authority

also? There is no revolting idea in God's exacting punishment from us or from our Substitute. Does any one suppose that a judge has pleasure in sentencing a criminal? and is there anything morally displeasing in the thought of God's just wrath. As to the necessity for not suffering threatenings to go unfulfilled, I have spoken before: but I must add that to say there is nothing like punishment of Christ in the Bible, is quite contrary to Isaiah liii. and many Scriptures. "It pleased (seemed good to) the Lord "to bruise Him," and the Greek word for strike, as Dean Alford remarks on the passage in St Peter, is a stroke leaving a rising or weal in the flesh.

But the feeling of Mr Davies regarding the punishment of our blessed Lord by the Father for our sakes has another aspect which ought to be noticed. It furnishes a good instance of the one erroneous principle, which I think I discern underlying the whole system of this school of divines. They seem to me to start with a false axiom, viz., that all doctrines, purporting to come from God, have to be referred to their own judgments without allowance for their imperfections; and that every proposition is to be absolutely accepted or rejected as they approve or disapprove. Take this instance. Mr Davies' mind seems to revolt against the idea that God is required in justice to exact punishment on account of sin. He says that this makes God a vengeful Being, who takes delight in inflicting anguish, and is pleased, and so pacified, like heathen imaginary gods, by the death and sufferings of others. Now we regard this as an outrageous perversion of our views. But he, in obedience to his aversion to this latter picture of God, rejects the former doctrine, and will not be persuaded that there is anything in Scripture like God *punishing* Christ for our sins.

I will not repeat here the proofs given above; but I

take this as a specimen of the fatal principle, which they lay at the basis of their theology: which is, that they are entitled to demand that God's revealed system should conform itself to their preconceived ideas, or else that they are free to reject it or such part of it as they dislike. Now I challenge this exalting of man's *à priori* notions into the true and absolute standard. It is to ignore the fact, that man's sense of what is morally fitting has suffered by the fall, together with his other faculties. For, if our moral sense is fallen, a thing may be perfectly good and true and just, and yet not be to our liking. Yea more. The natural heart has an enmity against the truths and ways of God, which prevents it from receiving them, till it is changed by His Spirit; and when a man's heart has been opened to receive "the things of God," he advances in Divine knowledge, but gradually; so that we remain imperfect judges of these high things. We have no right then to be lifting up ourselves against the Word of God, saying, "Such and such things appear to me what I should expect to find in God: so them I will receive. Other things offend me extremely, and them I take upon me to refuse."

But it must be frankly allowed, that, on one side, this error touches a great truth. For the inward consent of the moral judgment to the fitness of what are asserted to be God's ways, is to man a great ratification of their justice; and the dissent, not to say the aversion, of the moral judgment is, *pro tanto*, an argument against their being of God. But the error lies not in asserting this, but in not allowing for the circumstances of the case, *i.e.*, the standard being damaged and uncertain; conscience being perverted and ignorant; and the heart being proud and antagonistic. It is owing to this that the two standards ever differ. And on this account the evidence in favour

of the truth of God's Word is much stronger than any wild reclamations of such a moral sense can overthrow; the reasons for receiving its inspiration are greater than the objections to its dogmas: and it thus becomes our reasonable duty to bow to the Word of God and to pray for Divine teaching to clear the clouds from our understanding, instead of saying, "I must cast aside the Bible, because its representations of God are not what I should *à priori* have expected: or" (which amounts to the same thing) "I cast away the theory of plenary inspiration, because I can never admit that such and such of the Bible's statements *can be* of God: and for this reason I only believe, like Coleridge, in a general inspiration of the whole, and a real inspiration of *some portions*." We object to this course, because it is based on man's dictating to God as to what He must shew Himself, instead of receiving of Him what He declares. Is not this state of mind like that of the Syrian general in Holy Writ, who applied to God's prophet for the cure of his leprosy, but, when informed what God required of him, objected and said, "I thought verily that the prophet would stand over me and say and do thus: 'are these rivers better than my 'own?'" Did that great man derive any blessing from his journey, till his pride was brought down, and he was willing to take God's cure in God's way?

But does philosophy say nothing against this principle and in support of its opposite? If "modern divinity" is put out of court at once by men of this school, at least modern physical science has some claim to attention as a witness to right principles. It at least has not gone back by the wondrous gifts of Lord Bacon and Sir Isaac Newton to England and to the world. What then is the real central principle of the inductive philosophy, which the former introduced, and by which the latter raised



man from being the denizen of a *mundus incognitus* to an acquaintance with the "orbs on orbs" along a little path in the midst of which the earth moves? What but the casting aside of the Aristotelian *à priori* mode of reasoning? For instance to prove that the heavenly bodies move in circles it was once deemed sufficient to say, the heavenly bodies of course move in orbits of the most perfect form: but a circle is the most perfect of all forms: therefore the orbits of the heavenly bodies are circular. It was by the very opposite mode of reasoning that Newton ascended, from accumulated facts regarding the motions of the heavenly bodies and of all bodies, to that great general law, which expresses all the facts, and which he announced to the admiring world. It is even ascertained that he withheld that announcement for a considerable time, because, through some errors in the astronomical tables which he was using, the facts did not tally with the theory as exactly as he expected: and he did not consider his theory established until the correction of these errors had set the facts in better harmony with his theory. The philosopher was in his estimation merely "nature's servant and interpreter."

In the same way must the theologian be the servant and interpreter of the Bible. He could never have had a theology, of himself; and he must receive the teachings of the Book that gives him a theology, as Newton did those of nature. To say God *could not* be such and such, is like the dignitaries of the time of Galileo declaring the earth *cannot* move round the sun. The Persians too told Henry Martyn *it was impossible*\* that the attraction of the earth, proceeding as if from the centre, *could be* the cause of a body's moving down an inclined plane, whose direction is different. Just in the same way a thousand theological *à priori* conclusions may be raised as objec-

tions to the Bible; but our wisdom is first to attain to a just theory of plenary superintendence of the writing, and then to receive the facts which the words so written really teach, and then to combine these teachings into general doctrines, which are the laws of religion in the unseen, and which correspond to the laws of nature in the visible world. When I say "a just theory" of plenary inspiration, my own idea is defined; but it were out of place to dwell upon it here. Without the settlement of this question there is nothing stable in theology.

But if men or any school of men place their *à priori* ideas of right and true on the throne, and command Bible statements to bow down to them, they are guilty both of self-idolatry and of false anti-Baconian philosophy. They do not worship the only wise God, because they do not bow down to Him in His Word. At best they have no God to worship, because *they do not know* in what parts of the Word to find Him: in what parts He is, and in what parts He is not. I appeal to themselves whether they do, whether they can, find any repose or comfort in this uncertainty as to what is inspired.

It may happen in the providence of God to any of us, it may happen to them, to be cast on a bed of lingering sickness, and there to have the eyes freed from darkness and the heart lifted up to receive instruction from Him, from whom if the Book be not, we have no light into the *minutiae* of God's principles of judgment and pardon, and, whose unless the whole Book be, we are shut up for ever in urgent need of *a new revelation* to tell us which parts are of Him.

I promised to include in my remarks upon Mr Davies' preface a reference to the controversy between St Bernard and Abelard in the twelfth century, at Sens, before the King, Louis VII., and his nobles and the archbishop and bishops of the diocese; and I think this is the position in

which it will best appear. It will be found that Abelard held, with a very little difference in extension, the identical propositions which Mr Davies mainly insisted upon in his first two sermons, and of which I have now quoted a partial reiteration in his preface.

Answering the question, "*Why*," on his system, "the Son of God so painfully and ignominiously suffered?" Abelard replied, "To us the reason seems to be as follows, that our justification by His blood, and our reconciliation to God, consisted in His taking upon Him our nature, and persevering *in instructing us* by word and example even unto death. Thus He drew His true disciples more closely to Himself *by love*. Our redemption therefore consists in that great love excited *in us* by the passion of Christ, which" (love) "not only frees us from the servitude of sin, but gives us the liberty of the sons of God." This is from his Commentary on the Romans. But I must not omit the one of Abelard's "articles," which expressly enters on this question, as given in his Life by Alexander Natale, "God appeared in flesh *for no other end* than for our instruction by word and example; nor did He suffer and die *for any other reason* than to shew and recommend His love toward us."

Mr Davies is a far more reverent person than Abelard, and he develops the work of Christ in the direction of mediatorship and advocacy; but, in denying our being saved by Christ's *death* apart from His life, and in asserting that our redemption by Christ is *nothing more* than our being wrought upon to love Christ by the contemplation of Christ's love, Abelard and he are (or were) one.

But Abelard was condemned in that discussion; in fact his courage failed him and he fled: and the Pope condemned his works to be burned and himself to be confined to some monastery for the remainder of his life. I

do not think that the decisions of kings and archbishops and bishops, assembled for judgment, have always been correct, nor that all the sentences of popes have been just. But the similarity of Abelard's propositions with those of Mr Davies on this point is remarkable: and I may as well add, that Lord Bolingbroke's fifth volume, as quoted in Leland's *Deistical Writers*, contains many of the propositions of Mr Davies. Socinus, as quoted by Dr Owen, maintains many. Many of them are in accordance with Socinianism, and their latest appearances have been in the hands of Socinians, which may well move Mr Davies and others to doubt their orthodoxy. At any rate they are far from new.

But as I neither expect nor wish anything, but argument on the opinions themselves, to tell powerfully, I have a pleasure in citing from the pleadings of Abelard's antagonist in that court of judgment, the noble-minded, full-hearted, and triumphant St Bernard. "Another righteousness is assigned to man after he had lost his own." "Man was the debtor. Man also paid the debt. For, if one died for all, then were all dead; *that the satisfaction of One might be imputed to all*, as He alone bare the sins of all." "The Head satisfied for the members. Christ for His own bowels; since, according to St Paul's gospel, which fully confutes the opinion of Abelard, 'God hath quickened us together with Him who died for us,' &c." "Why may I not have another's righteousness imputed?" "I call myself just, but it is through His righteousness." "This is man *made righteous by the blood of the Redeemer*." "Not simply the death, but the voluntary obedience unto death of the Redeemer, was well pleasing to God."

But Abelard had complained of "the cruelty of this dispensation of God," (the complaint of Mr Davies against this system, that it makes God a vengeful Being,

who is pleased with the pains of others.) Bernard replies, "God did not thirst for blood, but for salvation, which was to be effected by blood." "Salvation we say, and *not the mere display of love* and the exhibition of "useful instruction and powerful example." And he adds, "Abelard, as far as in him lies, who attributes the glory of redemption not to the cross of Christ, renders void and of none effect the mystery of the Divine dispensation," (*i.e.*, of the gospel system.)

And he sums up thus, "I see indeed three capital objects in the work of our salvation : " (1.) "The form of *humility* in which the Son of God made Himself of no reputation ;" (2.) "The measure of *love*, which He extended even to the death on the cross ;" and (3.) "The *mystery of redemption*, in which He suffered death. The *two former, exclusive of the latter*, are as if you painted on vacuum." "Remove redemption and these have no ground to stand upon."

The account of the matter by Hagenbach agrees as to the facts. "Abelard declared the love of Christ the redeeming principle, inasmuch as it calls forth love on our part. Bernard of Clairval, on the other hand, developed rather the mystical idea of the death of Christ as a substitute." The hue thrown over the doctrines of course can only reflect Hagenbach's own doctrinal opinions ; whereas we have been dwelling *on the very words* translated by Milner. The facts, in his account, I say, are the same ; but I beg to remark that Christ's being a substitute is a pure question of fact : a question of yes or no ; and not a mystical or allegorical "idea." If mystical is here used in the secondary sense of "merely uncertain," I think that it should not be so used by a philosophical writer in a philosophical treatise. The doctrine may be deemed proved or not proved ; but it is not a question of dreamland.

Neander gives no opinion, and he too gives *no citations* on the trial: but he records that at last Abelard himself in his days of trouble said, "I will be no philosopher, if "I must separate myself from Paul; for there is no name "under heaven but Christ's, whereby we must be saved. "I embrace Him in the arms of faith."

In Collier I find nothing on this controversy. Mosheim softens it down by calling Bernard a man of more genius than logic: and by saying that Bernard misunderstood some of Abelard's positions and perverted others. But he speaks of Abelard's "crude notions," though he styles him a man of true genius. I will not bring Abelard's "morals" into view. Our question is what his doctrines really were: and we have seen that in his own words as well as in those of his adversary. There is no other way, it appears, of arriving at truth. Regarding this controversy see also Waddington, p. 328. Smedley, in his *History of France*, styles Bernard "the ablest and most energetic churchman of his age."

I have referred to the quotation from Abelard on the Romans regarding my insertion of the word "love:" and I find that the word for "love" as well as of course that for passion is feminine; therefore "which" may agree with either. The sense points to the former.

But there is one "important admission," or concession, dropped by Mr Davies, in which I see the germ of future accordance in doctrine between himself and me. Objecting (p. 14) to the doctrine which he thus describes, "God "beholds punishment; pain inflicted," "and this propitiates Him, or renders Him gracious," he adds these remarkable words, "Is it not a thousand times more "reasonable and reverent to believe that God is pleased "and *satisfied* by the voluntary humiliation and endurance of Christ, by the submission to His Father's will, "by the love to His brethren manifested *in His pas-*

"*sion?*" He then implies that this was "moral excellence," and "meritorious:" and he further adds, that he is "not compelled to deny that *this offering* was a *full*, "*perfect*, and sufficient *sacrifice*, oblation, and satisfaction for the sins of the whole world."

I am very much mistaken in judgment if he does not here concede the greater part at least of the whole question at issue between us: and I rejoice that he does. For, if he confesses that the death or passion of Christ was the sacrifice, and was a full and perfect one, for our sins, he may, if he will, prefer to regard it from the moral point of view, and deem its inconceivable moral excellence its *chief* glory and worth. I do not know any persons who would take up the view, that Christ's mere bodily suffering contained the chief *merit*, or is the chief object for our thought. Certainly I should not disparage the incalculable moral worth of the Saviour's "passion." But, this being conceded, cannot Mr Davies see that when he uses such expression as "the humiliation and endurance of Christ" "in His passion," nay when he uses such a word as the moral excellence of that passion being *meritorious*, he is treading upon, if not *coming over*, the confines of the idea, that we are *saved by Christ's death*, not by Christ's life, or advocacy; by His sufferings, in some points of view at least; and these sufferings he cannot deny to have been appointed by the same God, who, we say, also appointed that they, who believe in their value, should be saved thereby. Has he not I say renounced the real grounds of difference; and does he not, if he will follow out fairly these words which his own honesty of mind has drawn from him, speedily come to stand clearly on the same ground, virtually, for which I contended with him?

True he adds, "The question between us and our opponents is, what is the element in the sacrifice of Christ,

“ on which God looked down with grace and satisfaction?  
 “ We say, that it was upon the love and submission manifested in humanity. Our opponents insist that it was  
 “ upon the pain, as pain ;” here his candour compels him to add, “ though not apart from the voluntary endurance  
 “ of it.”

Now I reply that just as we say to Unitarians, we believe all that you believe as to there being but one God, not three Gods ; so we say to Mr Davies, we hold all that you declare regarding the worth, in God's sight, of the love and submission of Christ in His passion : but just as we say to Unitarians, we also believe that there are three persons in the one Godhead, so we say to Mr Davies we also hold that there was a moral worth of incalculable value in every pang of that bitter passion, both mental and bodily, for the human body and soul were united with the Godhead. But how different the language of Mr Davies here from that in Mr Maurice's second sermon, about God being propitiated by the sight of Christ's perfect ascended humanity ; and how different is Mr Davies *here* from himself in p. 32, on “ By  
 “ whose stripe ye were healed,” where he says, “ Not, I  
 “ must reiterate, *in consideration of* whose stripes ye  
 “ were excused ; but *the contemplation of* whose suffering and death stirred up the powers of life and health  
 “ within you ; whose crucified body” (*i.e.*, the contemplation of it) “ filled you with shame and hope, and *drew*  
 “ *you to the Father : who*” (*i.e.*, Christ) “ through His voluntary humiliation *became to you*,” (not the author of forgiveness,) but “ the *power of God* and the *wisdom of God !*” For Mr Davies has in the passages I quoted before from pp. 14 and 15 disclaimed the neo-rationalist view of *sacrifice* as simply an offering of each man's self to God, and so *of Christ's self for Himself*, as an



example: and Mr Davies has adopted the old view which makes sacrifice typical of "suffering for sins," and of "satisfaction for sins." Only he as yet says it is only the moral worth of the sacrifice, and not at all the worth of pain as pain, passion as passion, death as death.

But he cannot and he will not rest here. He must advance to the point, not that God was pleased with the pain, *as pain*, (an idea of which I express most unqualified abhorrence); but that God was propitiated, pacified by it, as endured "instead of" a debt of suffering due by us to His own just law. I see nothing to debar Mr Davies from embracing this. And I have pleasure in adding that Mr Maurice uses terms, which lead me to hope that he too may come to hold that "God was propitiated toward us," not by the offering and presenting to God of Christ's sinless ascended humanity, but by the offering up of His body and soul unto death upon the cross in sufferings, whose moral worth in all points of view God received in our stead; that so we may obtain pardon and life eternal.

I perceive in reviewing what I have written, that there are diversities of tone and manner in my remonstrances with these three writers; but I believe that it has arisen from natural causes, and not from any deficiency of respect towards any of them. I most heartily desire that the powers and influence of every one of them should be surrendered to the defence and propagation of whatever is the truth of God. As to their having every one great powers and great influence, each in his own measure, there can be no doubt: and it will be no small gratification to me to entertain the hope, that my arguments, if they be founded on truth, will not be without an influence on them all. I can assure them that many pray for them as well as for me, not in a proud Pharisee-spirit, but with firm convic-

tions of the vital importance of these truths to salvation.

Inadequate views of the death, in which man is dead, are correlated to inadequate views of the method by which he is to be restored. More than this. Deepening views of the malignity of sin lead to a more earnest shrinking from it, and a more ardent desire and pursuit of personal holiness. Sin must be very black, and the death of soul very deep, to require such a Saviour. "An ever-increasing sense of the wickedness of sin," says a devout divine, "is almost the only evidence of true conversion of heart which the Devil is unable to counterfeit." I rejoice therefore to have written what I have of the death of soul, in which Christ finds us, and from which He only can deliver us.

In the brief treatise preceding I had quoted Mr Rigg's short description of Mr Davies, comprising several points; but I indicated the part which I deemed most pertinent, by printing it in italics. In the remainder occurs the word "neo-Platonist," applied by Mr Rigg to Mr Davies. Mr Davies objects to this, saying, It is not easy to determine in what degree the heathen or Jewish philosophers, called the neo-Platonists, held the same views with theologians of our own day. He then cites certain Scriptures, John i. 3, 4; Colossians i. 15-17; 1 Corinthians xi. 3; Ephesians i. 22, 23; and Ephesians ii. 10; saying, that these Scriptures may give a notion of what is meant by his being called a neo-Platonist, and asking if the common theology of our time does full justice to this part of the teaching of the Scriptures.

I have not allowed myself to pass this over, lest I should seem to be slighting any part of Mr Davies' lawful reasonings; or taking a part, by silence, in causing a reproach to be hurled at him without reason, or in excess. But truly I am unaware of any common neglect of the

doctrine of these Scriptures, or of any special deficiency in the interpretation they commonly receive. Every true lover of Jesus delights to dwell upon the offices and glories which pertained to the Son of God before the Incarnation, or to the Christ since.

And then as to the main doctrines of the neo-Platonist school, their tendency was *towards* a mystic system of abstractions, and *away* from positive and personal actualities. Let any one in proof of this compare the characters of their triad of powers in the world, (1.) the existent principle, (2.) the intelligence, (3.) the soul or life, with the actual operations of the three Persons in the one Godhead of pure Christianity. I decline turning this discussion aside from the highway of Scripture, into this bypath of historical and philosophical inquiry. I feel indeed that it would be very interesting to shew the different degrees in which Coleridge and succeeding writers of this new school have severally imbibed the spirit of the neo-Platonist perversions. But we have more important work in hand; and I have very different work in preparation. I content myself then with saying, that, whenever that inquiry is carried through, I believe that Mr Davies will be found to be *less* implicated than many of his companions.

\* NOTE TO P. 105.

St Paul says, Hebrews x. 9, that the details of the Mosaic ceremonies were "a figure for the time then present," and x. 1, "a shadow of the good things to come."

Professor Jowett seems to give to this a direct contradiction, saying, (Essays and Reviews, p. 553,) in the very manner which I have taken upon me to reprehend, "*It is incredible*, that God should have instituted "rites and ceremonies which were to be observed as forms by a whole "people throughout their history, to teach mankind *fifteen hundred "years afterwards*, uncertainly and by figure, a lesson which Christ "taught plainly and without a figure." Would not the Professor, with his gravity and devoutness, have been preserved from writing this, if he had recognised *any sufficient theory* of the Inspiration of Scripture?

## SUMMARY OF THE PRESENT STATE OF THE ATONEMENT CONTROVERSY.

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IN each of the former brief treatises, I have constructed my reasonings *ad hominem et ad tractatum ejus* ; to the man, whose utterances I was impugning, and to the publication, which I had under my hand. This had its advantages, as it restricted the space, over which we had to travel, and from which evidence was to be gathered. But it had disadvantages, which require to be remedied by a fuller and general review of the question of the moral worth of our Saviour's blessed death and passion. A summary statement of the different views, now most prevalent, amongst which we have every one to choose what we can conscientiously adopt and defend, will do much towards completing our work and making it practically valuable. The distinct views, which I find, are three.

*The first and lowest view* is, I am sorry to say, that of Mr Davies in several passages of his two sermons on this question. See all the quotations from them, and from the preface which was prefixed to them, when printed separately. He denies that the end of Christ's death "is the satisfying of the law." He affirms that God is able to grant "free and unconditional forgiveness," just as a father on earth often forgives his child without conditions. His first point, p. 9, is that God can so pardon. Now he departs from this view in his preface to his new

volume, when he claims the words satisfaction, propitiation, and sacrifice as belonging to his system. And when, in the sermon (on sacrifice), he makes all Christ's life and death an offering to God, and (p. 66) a purging or purifying of *the worshipper*, he seems to have passed the limit of the debateable ground, and to be really ascribing the same moral power to the Saviour's death, for which I contend. In fact that sermon and doubtless others seem to vibrate *perpetually between the low view*, which in his first publication he maintained,—of Christ influencing us simply by the exhibition of love and by His advocacy above,—and that higher view, to which he is tending, that Christ's death purges us from our sins (morally), as the death of every Mosaic sacrifice purged the offerer from ceremonial sin. I need not repeat the objections to his view: that it is a righteousness by works, *i.e.*, by our own imitation of Christ, and wrought out by our own inherent strength: a view which we have seen in Mr Maurice also: and against which the objection lies, that it ignores the depth of the fall, and yields no sufficient ground for the death of Christ, that "wonder of wonders." Of course on that low view Mr Davies (p. 9) insisted on two other points, (2) that no punishment can wipe away sin: and (3) that God's justice is not satisfied with the death of another. The third point he now partly adopts, as he uses the word "satisfaction:" and this will come into review presently. But to his second point it is sufficient to say, that there is coincidence on these points in all laws, human and divine. When the penalty is paid, the sin *is regarded as forgiven*. Mr Davies may indeed plead that *post hoc* is not *propter hoc*; that suffering the penalty cannot do away with the stain. But it is enough for us, if we *then* receive both forgiveness and grace to become holy thereafter, in the gospel way.

But we may advance to *the second view*, which is higher than the last; and on which all these men at times set at least one foot: viz., that Christ's entire work, His life and death, were rendered up as an offering or a sacrifice to God; and that it was so pleasing to God, that *for its sake* God looks upon man with favour. This is standing much nearer to the antitype of the Mosaic sacrifices. They plead that this perfect voluntary obedience of Christ's to God's love is more pleasing to God than all the sins of man can be displeasing to Him. Mr Maurice says, in his Essays, p. 142, "This perfect obedience of Christ to His loving Father's will is the ground of all our confidence." In p. 145, the objects of the death of Christ for men are, "He shared their sufferings," "He overcame death by submitting to it," "He delivered man from the power of the devil," "He entered into their actual miseries by bearing their griefs." All the above statements must be taken together, for some of them would not rise above *the first view*.

But what are the ideas most repudiated? In p. 140, Mr Maurice finds fault with the notion of satisfaction! The faith, which he reprehends, is that which consists, "not in the tender love of God, in the obedience of Christ, in His great humility," but in the theory of "the satisfaction He has offered to Divine sovereignty, or as they call it, justice." And he says, in p. 145, instead of "tasking fancy to conceive of sufferings, which at the same moment are pronounced inconceivable, all orthodox schools have claimed Him as entering into their actual miseries, as bearing their griefs."

Then he says, in the dedicatory letter to his book On Sacrifice, "The doctrine of sacrifice is the doctrine of the Bible, the doctrine of the gospel. If we cannot preach that a perfect sacrifice has been made for the sins of the

“ whole world,—that God hath made peace with us by the death of His Son,—I do not see that we have any gospel from God to man. As little do I see ground for human morality.”

Again, “ If we call His sacrifice a vicarious one, we understand what the Scripture understands, when it says, that He was set forth as a propitiation, that He bare the sins of the world, that He was made a curse, that He was made sin.” So he holds that the word in St John means, that Christ was a propitiatory offering, as the heathens understood the word propitiatory respecting their sacrifices. But he does not exclude the sense “ mercy-seat.” He says in the *Essays*, p. 147, “ Supposing this man to be an object of continual complacency to the Father, and that complacency to be fully drawn out by the death of the Cross, is not this in the highest sense atonement? May not this reconciliation be proclaimed as a gospel to all the world?”

Many complain that they cannot understand Mr Maurice's writings. I grant that he seems to have cultivated obscurity. Yet I find, continually gleaming forth, lights of this better and second system; that the life and death of Christ are so morally acceptable to God, that for His Son's sake our sins are forgiven. This doctrine is more distinctly uttered in an anonymous pamphlet lately put forth; and which claims, though I think with partial incorrectness, the support of Catholic antiquity for it. The fact seems to me that the Fathers were divided against each other, and that not seldom one part of their writings can be pleaded against another. Was it to be expected that they should have arrived at doctrinal accuracy, and maintained it unwaveringly, when we find such waverings and deflections, in the midst of all our present light, and after all their experience?

But now, Is *the second view* sufficient? Does it satisfy the expressions of Scripture? Does it range up with the teaching of God's ancient types? or with the New Testament explanations of them? If not, where is its deficiency? In this, that it makes Christ's death an ordinary death, *not a death under the anger of God*. It fails too *adequately* to account even for that death. Resisting the doctrine of substitution, even while they partially admit it, these writers confine Christ's sufferings to such narrow limits, that a sinner may wonder at Christ's dying to increase God's complacency in Him, when that complacency was perfect before. Nay, he might stand excused if he doubted, whether in this ordinary martyr-death, under the approving smile of God and under no wrath from Him, there be sufficient of meritorious value to save the untold millions of a guilty world. But, as was said in the third of these treatises, let a man scrutinise solemnly the accounts of the Saviour's sufferings; let him hear the awful cry, which describes God, as having forsaken Him; and can it be believed that the Father was in perfect complacency with the Son *then*? And yet what reason can be assigned for the Father withdrawing the favour of His loving countenance then, except that Christ then had the guilt of our sins upon Him, and was treated by the Father, as guilty, on our account; in order that we, on account of His sufferings, might be forgiven, and treated as righteous, yea held righteous, and sanctified. This second system labours really under many of the same unanswerable objections as the former.

I will not put in Professor Jowett's system of a communion of God's righteousness made to us; having spoken sufficiently upon it, and not believing that it can have many adherents. The view of the Roman and Greek Churches I need not notice.



I do not find any other system of *atonement* besides, except *the third view*; that which I have advocated; viz., that, when it is said, that Christ tasted death for every man; and that He, our Passover, was sacrificed for us, the Lamb of God, that taketh away the sins of the world; that St Paul would *only* glory in the cross of Christ: in whom we have redemption, through His blood, even the forgiveness of sins, Christ having made peace by the blood of His cross; that He died on behalf of our sins, according to the Scriptures; for the Church of God, which He hath purchased with His own blood: with an endless roll of other passages,—it must be concluded, that it was by *His death* that we are saved. And how is this to be accounted for, if His death were only like His life; if both were passed through to the very end under the never-clouded smiles of a loving God? Why is so much made of His *death*, as the means of procuring salvation, if His death and His life were both only a humiliation, only “an entering into the lowest condition into which “man had fallen by his sin,” (Essays, p. 147.) There is but one theory that fills up and fits all these Scriptures. It is possible, I know, to quote a single passage, “By one “man’s obedience shall many be made righteous,” as if it extended an atoning efficacy to His *life* also. But is it not sufficient, when we consider all the Scriptures that can be referred to on our side, to “compare” that one passage with the Scripture, “He became obedient, *until* “death, even the death of the cross:” and,—though we disparage not (which God forbid) the perfect and glorious example of His life, and deem the perfect obedience of His life necessary, if He lived here, to His sinless death,—to hold that it really was by His obedience *in death* that the ransom was purchased? Then this doctrine explains *all* these Scriptures. For that one passage does

not reject that interpretation, and the multitude of others seems to demand it.

But, if *the third view* be so satisfactory and so scriptural, how do we account for the cloud of disfavour which has lately settled down on this doctrine in many quarters, and for the opposition, with which it has met? Let the truth be frankly stated without partiality. The answer, however, becomes manifold. First of all, and *most of all*, opposition has been raised by the assertion, that, in our contending for the vicarious punishment of Christ, God has been made to wear the aspect of a vindictive Being; as if He took pleasure in suffering, and only agreed to let man go free at the entreaty of the Son; so that the mercy was all on the part of the Son, and God was simply an angry Power to be conciliated. If any have so libelled the Father of mercies, the Giver of His Son to die, let them be held worthy of the severest censure. But I honestly believe that there has been a great exaggeration of partial faults. But whether there be or no, surely they are utterly in error who represent that such a view of God is *necessarily* connected with the infliction of vicarious punishment upon Christ. Are there no worthy reasons why the Divine Fountain and Guardian of law, should, for His own creatures' sake, as well as for His own inherent truth, insist on the fulfilment of His own wise and gracious threatenings? And could the world have gone on without threats and without judgments? What has it been, even with them? A wise father on earth has to punish in some shape. Weak parents, who fulfil not their own right threatenings, are not successful with their children. And shall the Judge of all the earth withdraw His own words? Further, as a friend urges, we may regard the Trinity, and not the Father only, as involved in His threats and in their fulfilment.

But the mystery remains; only it is a mystery of mercy

—how the death of another, under God's wrath, can be received instead of our enduring the great part of our sentence ; *i.e.*, eternal subjection to spiritual death. The only ground for believing this mystery is, as I shall presently shew that Dr Owen says, It is so declared in the Holy Scriptures.

But again it is urged that Christ was not, after all, a perfect substitute ; for though He endured bodily death, and bore the secret and inscrutable chastisements of the wrath of God, they continued *only for a time*, whereas man was to have borne the latter for ever.

To this also I reply, read presently what Dr Owen answers. And as Dr Owen has been charged with saying that Christ endured suffering of the same kind, as if he affirmed perfect correspondence, he shall explain his own meaning on that also.

But several, not excluding many honoured names, which I had rather not set down, incline to what may be called *an indefinite view*, which sometimes too, verges upon *the second*, but still more often is really *the third* in a state of solution : which perhaps it is not disrespectful to term cloudy and indeterminate. Is it too bold if I say, do not the times require those of them, who are still walking amidst earthly scenes, to think whether they cannot renounce their half-sceptical, or as Dr Whewell writes it skeptical, and undetermined views ; and come boldly forth into the front rank, where we shall delight to yield them pre-eminence ?

I conclude by some few passages from the Exercitations by which Dr Owen ushers in his great work on the Epistle to the Hebrews. (See vol. xxiii., p. 132.) “ The punishment that *we* should have undergone would “ have been eternal. Christ underwent not the same punishment that *we* should have done.” Death eternal was

due unto our sin only *a natura subjecti*; *i. e.*, "It arose " not from the order and nature of things, but from the " condition of the sinner. He could no otherwise undergo " a punishment\* proportionable unto the demerit of sin, " but by an eternal continuance in it." I, *for myself*, must modify this sentence as follows:—Man could no otherwise undergo what God deemed a punishment proportionable to the demerit of his sin, than by a continuance in it, which God's Word calls eternal. Dr Owen proceeds, "But when, by God's appointment, the same " punishment fell on *Him, whose person was infinitely " distanced from theirs, eternity was not in the nature " of it.*" Then he deals with the objection of those, who say that, if another's punishment is to be admitted, the original law should have embraced the case; *i. e.*, God should have said at first, "Dying thou shalt die, in all " the senses which I include, unless another, duly qualified, die for thee, to save thee from enduring the greater " and worst portion of thy sentence." And Dr Owen answers, "The law, absolutely, did not admit of it. This " was from God's gracious dispensation of (or with) the " law, as the supreme Lord and Ruler over all. By God's " gracious substitution of Christ in the room of sinners, " *no relaxation was made of the law, as to the punishment required. There is no word in Scripture to this effect. That there was a dispensation as to the person suffering, all Scripture everywhere testifies.*" This seems to me as philosophical as scriptural. May it be serviceable for removing objections, and for helping many on the way to unity of view, and to more boldness and clearness of assertion.

\* NOTE ON THE ETERNITY OF HUMAN PUNISHMENT.

It was no part of my intention to enter upon this question; but I am at an alternative, either to exclude the above quotation from Dr

Owen, or to utter an articulate opinion. I prefer the latter course, hoping that what I say may tend to unite, and not to the deepening of division.

In such expressions as "the wicked shall go into *everlasting* punishment," we have God using the *strongest terms that human language supplies for expressing eternity*. Nevertheless it is useless to hide from our eyes the fact, that such terms are not in themselves absolutely decisive; because they are also used to express perpetuity to the end of a dispensation or period. The common instance adduced is, "the *everlasting hills*," which are appointed to melt in the final fire. But a better instance is God's declaring, that when He restores Israel, it shall not be plucked up again "for ever;" but that it shall possess the land, and dwell therein "for ever." An objector therefore will not allow us to infer absolute eternity of punishment from the terms "eternal," "everlasting," "for ever," &c.; and he will consider himself quite at liberty to plead, that these words only mean a period, however long, yet finite; because it is untrue to represent the guilt of a finite being as infinite.

It will then be pleaded against him, that this line of argument leaves an inference, by strict analogy, against the eternity of future bliss. In reply to this, there is a remaining argument, that many passages contain absolute assertions, not involving these disputed words; as, for instance, of the lost, "Their worm dieth not," &c.: and regarding the blessed, the passage John x. 28, 29, (1) heaps together words to express eternity, and (2) gives us an absolute assertion also. "I give unto them eternal life: and they shall not perish" (*not* is a double negative in the original) "for eternity," (lit., "for the age," but such is the received meaning;) "and not any one shall pluck them out of my hand. "My Father, that gave them me, is greater than all; and no one is able "to pluck them out of my Father's hand." Trace also the argument at the end of the 8th of Romans, where ver. 35 seems to teach, that the evils of *this life* shall not "separate us from Christ;" and ver. 38, 39, that no thing and no power in any other worlds shall be able.

Surely moderation of statement and deep reverence of heart ought to mark the statements and inferences of men on both sides of such questions as these. Not renouncing an iota of clear conviction, for which the word of Scripture furnishes true ground, we should yet remember that when we step beyond its statements, we are in a region beyond our cognizance, and that then all philosophy is but a conjecture of possibilities.

## OBSERVATIONS ON THE REAL COURSE OF AFFAIRS IN THE CHURCH AND NATION OF ENGLAND AT THE PRESENT CRISIS.

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THE lines of thought, which I have been compelled to follow, seem to require something of this nature in conclusion. For it is manifest to every one at all acquainted with the mind of the nation on this great question, that, over and beyond the limits of that portion of the people which is led astray by such publications as those which I have criticised, there is a much larger number, in whom they create so great an amount of uneasiness, as almost to be akin to restlessness of mind, and not unlikely to settle into disbelief. Their regret and their astonishment about the present mingle with dark auguries of the future ; and they are not seldom so full of the prospect of coming evils, that they are prevented by it from undertaking any work for mending both present and future at once. It is said by such, "Of what service are your authorities in Church or in State, when such perilous doctrines can be promulgated, and no sentence goes forth against the authors?" From our present condition they go back to our past state, and ask with what eyes we have looked upon the spectacle, which the last five and twenty years have presented, of the unnatural springing of semi-popery from the religion of this chief of Protestant countries? They

remind us of the rise of that system at one university, and of its spreading to the other; of its utterance in many pulpits; of its leading away not a few of the learned, and many of the rich and the noble and the refined. They bid us remember how uncertain have been the reclamations against it; how paralysed the arms of many in authority in whom they expected to have found effective champions of truth: and how impotent the rusty machine of ecclesiastical law has proved to repress these evils. "And now," say they, "no sooner are we "escaping from that corruption of the great truths so "nobly bequeathed to us by our martyred Reformers, "than there rises out of the sea a more perilous monster "than the last; and the doctrine of the vicarious passion "of our Redeemer, never parted from by the Popish "Church itself, is distinctly disavowed and argued "against with mystification so ingenious and untiring "that we hardly know how far we are to go in respect to "these new opponents; whether we are to regard them as "holding, or as having renounced, the common faith of "Christians." And then our objector says, "Surely "against these something must and will be done. *This* "can never be endured. It was bad enough to see "men eating the bread of our Protestant Church, and "doing the work of the Papacy. But we now see "men ministering in the holiest offices to this the "most Christian of the nations, and plying long-con- "demned arguments of acknowledged opponents of Chris- "tianity." Nor do they fail to point to the elevation of such men by the highest authorities; who thus give them the fullest scope and highest vantage-ground for disseminating their opinions. I have not suffered my objector to run into particularities of detail, lest he might injure his own cause.

How shall we answer him? One thing is most certain : viz., that there is a vast amount of ballast in the English ship, to enable it to ride safe through such storms, and in spite of them to make her way steadily onward. And of all the institutions which we enjoy, this assertion is most true of those which have religion for their object. We are indeed imperfect in all ; we may as a nation be somewhat slow. Professor Smyth said so ; and good old Fuller says "all church work is slow ;" but where will you find in all history a nation so rich in privileges, and turning them so much to account, as the British empire now? When was the cause of the poor so regarded, when was the balance of power between the working man and his employer so nearly even, when did men so combine into societies for the better searching out and overcoming of every possible evil, and for the nurturing of every good habit and feeling? Where has there ever been so much of the heavenly leaven of truth, love, purity, honour, and vital godliness? Where so many undoubted and bright instances of the religion of Jesus in all ranks? Where so much of the fruit of true love to Him upon the heart and behaviour? "We admit all this," say the objectors. But I add, "This improvement has been " shewing itself during these twenty-five years of the " struggle with semi-popery ; nor does the future hold " out less promise, though new doctrinal perils darken our " horizon." I believe these doctrines, neological but not new, to be attended with dangers more formidable than the Tractarian errors ; for *they* were the soul of a conspiracy against lay-liberty ; and these promise to all men freedom of opinion to the utmost. *Those* practically prostrated men and women before the feet of the clergy. These emancipate them from almost every possible charge of heterodoxy. *Those* were against the proud spirit of



the times. These almost go before it, and flatter every thinker into a sense of personal independence: and really establish a worship of the mere human powers;—a scheme much more in consonance with the original device of the Arch-tempter; the success of which was so great, and has lasted so long. This, when perfected, may be the last, as it certainly is the most subtle, and the fittest for a reasoning and powerful age, of all the general devices of the adversary.

All this and more may be granted. Are then the risings and spreading of perilous error forgotten or ignored in utter indifference by “the public” in England? Not at all. Are the bursts of academic exclamations and the publication of such a volume of condensed scepticism as never issued from a printing-office before, and the apparent impunity of its authors amid the reclamations of all other bodies, a proof that “there remains no longer a real “living Church” visible amongst us? Are we utterly ruined in our divisions “as one dead, insomuch that many “say he is dead?” (Maurice, p. 76.) Wait a while. England is making up her mind. Divisions of opinion have their temporary work to do. Even errors often bring some antagonistic truth into stronger light, into higher relief, more into general use. It is thus that God works by antagonisms among men to enlarge their stock of truth, extending their narrow field of view in spite of themselves. Our objectors may still be unwarranted both in their mournful estimate of the present and in their more mournful vaticinations of the coming time. I for one believe neither the one nor the other. For be it remembered that the semi-popish terror of twenty-five years *has* greatly *subsided*. It is not what it has been. That journal, which better than any other in the world knows how to discern and register the decisions of a mighty people, said

about a year ago, that Tractarianism had had its trial, and had been condemned by ninety-nine out of every hundred, capable of forming a judgment, throughout the country. And so will it be with this new development of error. Again I avoid personal allusions; but I believe that its signs of success are all deceptive. If they are not, in Campbell's striking words,

"The torrent's smoothness ere it dash below;"

yet its day of decline and fall is coming, and must come, if it be not founded on fact or true reason.

Are we then able to wait in perfect composure? Sad indeed is it to think of promising young spirits caught and blighted, especially in London and the Universities; but these things must needs be in this world of gradual progression. By the fall of some, others will learn wisdom. We might indeed fear for the issue, if we saw less study of the Word of God, less sense of the need of the Holy Ghost, fewer persons changed in heart and conduct, and less persuasion of the need of a general revival of religion. But it is notorious that the reverse of all these is the fact. And, while these things are so, we trust God, and we hope well for the English people.

A great multitude in the nation is progressing; and if it may be said without improper pride, there is no grander spectacle on earth than a mighty people advancing in free inquiry to nobler practices and higher and better views of truth, subjected to no laws but those of God, admitting no infallible source of wisdom but His book, and recognising no supreme earthly interpreter. This is a system subject it is true to occasional counterblasts of error. But its peril is far less than that of repression and subjection. The atmosphere is more healthy. The wind disperses the miasmata of stagnation. The very hurricane, though destructive, has its benevolent mission. And therefore we

wholly advocate freedom of reasoning. Let every one use all his powers ; and make all the discoveries he can. Let him use research unshrinkingly, and enunciate his thoughts boldly. Truth, essential truth is one : and party not founded on it must go down. We must all learn. Whoever boasts to have any new truth will be listened to. But let him not mistake the pause of consideration for approval. He is only being judged : and by and by his sentence will come forth. There are real leaders of public opinion in various positions and degrees of eminence, who are not sleeping ; and there is a larger stratum of well-informed British Christians, in whom, were their leaders to go astray, there would be found a forlorn hope—

“ The full of hope, misnamed forlorn.”

They can cast down their idols in an emergency ; and install others. So likewise they are ready to receive aid from the dicta of persons in authority, and from the acts both of executive and legislative power. All these things have influence upon them, and yet they hold their own. For there is a kind of electric sympathy amongst them, by which in a country like ours men join in forming “ public opinion,” and know it, when it is formed. Over all the decisions of our courts, and the special pleadings of our controversialists, this good sense of England must prevail. It has a power which all do not appreciate. It rises gradually and imperceptibly, as a flood rises ; but in time it bears down all persons and all things before it. It acts better among us than in America. More quiet, more legitimate, more self-confiding, it does its work more thoroughly. Its power too is increasing with our increasing intelligence and heightened moral feeling. It is proceeding from victory to victory. It is maligned by some as proceeding from beneath : but there is a moral nature about it that is from above : and it turns its very enemies

into friends. I believe that its destiny is to become purer, better, nobler, and more accordant with the mind and will of One above ; who will, in His own time, come again below. Such is the horoscope I forecast for England ; but of this I feel sure, that it is her interest as well as her natural duty to attract the affections, and, as far as the times admit, to take the loving hand of every man of God in every pure Christian communion. The Spirit of God, if given in larger measure, will infallibly bring this to pass between His own ; and the day must come in this present dispensation, (if it run not to a rapid close,) when the Church of this land shall be able to drop some undesirable ambiguities, and shall embrace in her pale not a bare moiety, but the great majority of sound Protestants. It will go worse with heresy in that day.

In the meantime let us work on steadily towards the light ; and let each beware of worshipping his own peculiarities of idea : so that we may learn from every one, and teach all : but never swerve from the plain honest common-sense interpretations of God's original Word. We have yet a good deal to learn and to unlearn, and to do, and perhaps to suffer. But things are progressing, not retrograding. Our loud complaints indicate a rising standard of right.

Each individual man must be found doing vigorously and humbly and lovingly the work to which God's providence has called him. Baxter couched a great truth in a homely simile when he said, Let every man sweep before his own door, and the whole town will be swept. This will make the National Church more nationally efficient, and other orthodox Protestant brethren, whom Jewel called Consenters, (because on vital doctrines and perhaps on more we and they are agreed,) more practically useful ; until the day when Judah and Ephraim are again united,

and "the sticks become one in the ruler's hand." We shall in some way, I trust, arrive at a day of advanced truth, error discouraged, God's people combined, and vastly multiplied in number ; to carry forth in united strength the torch of heavenly light to every darker land. That will be a day glorious to behold ; human instrumentality divinely employed, and Divine power accompanying it. God's Word a light illuminating ; God's Spirit a fire enkindling ; God's Son a King reigning ; God himself looking down with love on a regenerate and subject world. This is no rhapsody. If England be faithful, it may be her appointed portion to be foremost in bringing on such an era ; and it may have to be won, chiefly under Divine guidance, by the self-denying but happy toils of every one among her God-taught children.

Happy they who are becoming fit for those days : happier they to whom it shall be given to behold them ; but happiest, whether it be appointed to them to see those days or not, they who shall have done most to bring them onward ! For will not such have this to think upon with humble gratitude *for ever* ?

But what may we discern for the chosen instruments of all this mighty and glorious work ? Not man or any institutions of men, except in a subordinate degree. For the great moving powers coming into mightier use and agency appear to be two : a Divine gift, energised by a Divine Person : and, with these, (to shew man's comparative littleness,) "the weak things of the world" often honoured above "the things that are mighty," even the rude beyond the refined, the unlearned more than the learned, women above men. But all is well : for the aim is to magnify above all, the gift, God's Word ; and the agency, God's Spirit. In proportion as these are magnified : Bible teaching general, Bible readings multiplied,

the very sense, the very words, as far as may be, brought to every man's ear and eye, all that we can desire will go onward to its accomplishment, until the coming of the expected One break down every barrier, and He shall begin His universal reign.

Believing that things are working onward to this glorious consummation, both by the shaking of old empires, and by the re-discussion of old opinions, do I then infer that the advance of Truth and Right is fixed, by any overruling necessity, to be always *against* or *without the aid* of constituted authorities? On the contrary, when I hold that the inferior stones, "the very pavement of the shrine," can be made vocal, do we not look to see persons in high places, the ornamental and elevated work of the sanctuary, helping on the kingdom of Christ, by cherishing orthodoxy and discouraging errors, as well as by rewarding activity and by condemning sloth, self-indulgence, and worldliness? Persecution I detest for its unmanliness, and deprecate for its sure consequences. Party warfare we suspect on account of the danger of insincerity. But legitimate influence should universally fructify. Persons in influential positions must combine and act, as far as they agree, and their voice will be heard, and their acts will tell. "A divine sentence is in the lips of the King;" and proportionate power lies in all the great and pre-eminent of all our various aristocracies. And to such we say, and indeed to every one, "Happy is he whom the Lord, when He cometh, shall find so doing."

NOTE.—While this was passing through the press I have read with great interest some learned letters of the Rev. Dr M'Caul in the *Record*. I need not point out the strength they add to my arguments.—*Jan.* 1861.

I am informed that Dr Lechler, of Leipzig, has published a full treatment of the question of the connexion of English Deism with the Rationalism which is said to have been beaten down in Germany, but which has risen *anew* in England. Dr M'Caul's letters are now published.—*March* 1861.

# POSTSCRIPT

TO THE

## SECOND EDITION.

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“When Thou art lifted up from the earth, then Thou straightway drawest all things to Thyself. Thy passion is my last refuge, my single remedy. Though wisdom fails, though righteousness is not sufficient, though the merits of sanctity fall to the ground, it comes to our succour.”—BERNARD, Cant. 2.

“The Father made Christ sin for us, as the victim offered for sin was called in the law sin; as it is written in Leviticus, ‘And he shall put his hand on the head of his sin;’ so Christ also, offered for our sins, took the name of sin: that we might be made God’s righteousness in Himself. Not our (righteousness) nor (a righteousness) in us.”—JEROME, 2 Cor. v.

“He offered a sacrifice to God the Father. That is to say, His own body and blood.”—CYPRIAN, Ep. 63.

“Purified no longer with blood of goats and sheep, or an heifer’s ashes, or cakes of fine flour, but on the contrary, by faith, through the blood of Christ and His death, who died on account of us.”—JUSTIN TRYPH.

“My first principles are Christ: His cross and His death and His resurrection and the faith which is through Him, in which I hope to be justified.”—IGNATIUS, Phil. 8.

“In the street of true religion there was no fear but of incensing the king; who was ever more ready to forgive than to be angry with His subjects.”—THE SLEEPING BARD, BY ELIS WYN.

“The love of God, which is in Christ Jesus our Lord.”—ST PAUL.

THE valued suggestions of Christian friends, which have followed the publication of the First Edition, have inclined the author to add a few supplementary thoughts upon three points in the foregoing treatises.

First, It has been recommended to him to supply a deficit to this little work, by annexing a brief but complete treatise on the Inspiration of the Scriptures: a subject, the importance of which in the present state of the Church of Christ in England has long been upon his mind. The useful article that closes the *Quarterly* of January 1861 has handled this subject, in its peroration, in a manner at once forceful and clever, but perhaps not altogether wise. For it may be found on mature consideration, that the indeterminateness of current opinions regarding the nature of Inspiration and regarding the consequent principles of interpreting Scripture, are to a great extent the very vantage ground, from which the Christian faith is assailed in the now notorious *Essays and Reviews*. How indeed can we settle the meaning of Scripture or even combat for its claims upon us, until we have realised definite notions of what is involved in its being given of God, and yet coming through man? Errors in the explanation of particular passages may be perilous; but how can we proceed at all without clear general principles? And yet we are told that the desire of a true theory of Inspiration is “a symptom of the disease;” and the Reviewer, to deter us from it, instances the growth of Transubstantiation out of a like desire for definite opinions



on the Eucharist. But let me ask him whether our Reformers were deterred by such thoughts from arriving at definite ideas regarding the presence of Christ in that Sacrament? I demur to the practice of unnecessarily enlarging the area of incomprehensibilities. Where our minds cannot reach, I would be foremost in denouncing all pretence of understanding. But in other cases, like Ajax of old, I dread a cloud, which takes from us the power of using our own weapons in attack, or of defending the truth from the strokes of the enemy. But I seem to see that the subject is too important to be handled in a postscript; since it requires not only to be stated with accuracy, but also to be established by elucidations and proofs. But I will not anticipate by saying more here.

A second point raised is, Shall I go into further citations from the Fathers? I am prepared with more: and it would be easy to add to their number. But friends, who have the reputation of discernment, say "Enough." And I confess that I am of their opinion. Any one with a knowledge of Greek and Latin and Church History can take the Fathers in any Public Library, and go on accumulating quotations on my side till he is satisfied. And be it remembered that it was Professor Jowett, who asserted an universal negative, viz., that our doctrines were not known to the early Church, but are mere "after-thoughts" of Protestantism; but I have only to put forth particular affirmatives. Every applicable quotation before the Reformation is a separate proof for me.

But let me also say, that Faber in his day had to meet a similar universal assertion. Mr Knox claimed all the Fathers for his own in support of his Romanising doctrine, that an inherent and imparted principle of personal righteousness lies at the basis of justification. Faber replied by actual quotations from the Fathers, which,

together with his own reasonings, filled a volume. In this I need not follow him. But I at least may refer to the fact, that Professor Jowett in his treatise "On Atonement and Satisfaction," a treatise more elaborate and far more perilous than his Essay in Essays and Reviews, which constitutes 133 out of the entire 434 pages, *abstains from actual quotations*, and gives his own unsupported version of every Father and of every philosopher.

A third point indicated to me by a learned friend is that my statement, page 66, line 26, may be misapprehended. When I said that the words "forgiveness," "reconciliation," "*atonement*," determine nothing as to *the mode* of our obtaining peace with God by Christ, I meant the word "atonement" as it occurs, and but once, in the English translation of the *New Testament*: and I am happy to find that my friend agrees with me, that the Greek word there might as well have been translated "reconcilement." But in the *Old Testament* it is a matter of universal knowledge that the word so translated does determine the mode of our reconciliation; for it is "covering," (the covering of sin,) being in this sense an equivalent for the Greek word for propitiation; which and the Hebrew word for covering are the roots of the words for "mercy seat" in the two sacred languages. The same friend says that he has found a persuasive force in the question, "How would our case have stood, if "Christ had not died for us? Would there have *then* "been no other obstacle in the way of man's being accepted "by God, beyond man's own alienation and reluctance to "be reconciled?" If we feel that there would, then for the removal of that obstacle, viz., the wrath of God against the sinner—the opposition of the holy Deity to a sinful man—Christ's suffering was required. But do we herein abstract from the glory of the Father the ray of His

favourite attribute, love? On the contrary, to His love and compassion do we trace the gospel of God, the proclamation of the only way of pardon, which satisfies the awakened soul: which even now we but very imperfectly understand: and which, if its idea could have spontaneously sprung up in our own minds, we should not have believed possible, nor dared to entertain. But, revealed in God's book, we thankfully accept it; and, bowing down before the majesty of the remedy and its Author, we humbly and joyfully believe.

I am tempted by the singular beauty and complication of the type of the two goats on the day of atonement to introduce it here, as an illustration of the teaching of the law of Moses regarding the bearing of sins vicariously.

The goats are commonly regarded as simply representations of Christ and the sinner, of Christ dying and of the sinner escaping. I joy to read in them my deliverance by Jesus Christ; but not in that manner, or at least not thinking that such is the chief interpretation. I view them as a double type of Christ: nor are they the only double type of Him. There are *three* such double types in the Scripture. Isaac and the ram on Mount Moriah constitute the first. The two birds in the cleansing of the leper are the second. And the two goats on the day of atonement in the seventh month of the year make the third.

In all three alike I see set forth both Christ dying and Christ rising again. The ram dies. The first bird is slain. The first goat is slain. All three typify Christ *dying*. Then Isaac goes free to his own land with Abraham: the second bird flies in freedom into the sky, and to the field, its proper abode: and the second goat escapes into the wilderness, "the moor" or hill-country, its proper home. So Christ ascended into heaven, His country, His

abode, His eternal home. Thus the threefold double parallels are complete, and Christ's death and life indicate our deliverance.

But the covering of our iniquity by the future true Sacrifice is taught here in a notable way. The lesson is both deeply engraven and remarkably repeated. For *not only* did the High Priest confess, for the people, a whole year's sins of ignorance on the head of the goat *that was to die*, but *also* on the head of the goat *that was to live*. The first suffered for these offences in his blood, and by it they were *expiated* or covered: the other was said to carry them "away into the wilderness," in order to signify that they were *removed*.

Typicality is by this repetition of the truth doubled in upon itself, till the type almost seems to break down. So much so that some have denied that the scape goat is a type of Christ. For while it was according to analogy for the dying goat to bear the ceremonial sins of Israel, it is not at first sight analogous that the goat who lived should bear them also. But we may nevertheless hold that the two goats did adumbrate the one and only Deliverer, and believe that in these three double types death and life were united together.

The two birds intimate with special clearness, that by them the one Deliverer was intended. For the second bird was dipped in the blood of the first, increased in quantity by being shed into a vessel in which was running or fresh water, that not a feather of the living bird might be without the stain of the blood of the other: and not until it was in this way identified with the dead bird, was the living bird "let loose into the open field." There is, I think, a richer meaning in it than in the escaping bird merely being the delivered sinner.

As to the Rabbinical fable of the second goat having

been led into the wilderness to be destroyed, by being dashed backward down a precipice, and to the belief of a red tuft on it turning white, as a sign, (like the melting of the blood of St Januarius at Naples,) that the sins of the people were forgiven,—such notions, standing on no Scripture warrant, may be unhesitatingly cast aside as things for which we have no occasion; nor can I intercede for the acquittal of a modern pre-Raphaelite misrepresentation, which in its day arrested the gaze of thousands.

I will only add, that the view of the two goats, which I have set forth, is well argued out by the learned and pious Bochart in his *Hieroicoicon*, and supported both from the Hebrew and from the Septuagint translation, and illustrated by customs of other nations, stated in various authors quoted by him. He, too, views the two birds (Leviticus xiv.) as a parallel type; and he renders “for Azazel,” (which is literally a strong walker; and Aben Ezra says, a strong mountain,) “for the recesses of the desert,” “remote places,” land not inhabited.

But we see in these types how shedding of blood was the appointed way to release from sin. All therefore now concentrates in the Saviour’s death: and I cannot refrain from citing Hebrews ix. 28. “Christ, *once offered to bear* “(the) sins of many, shall a second time appear *without sin* to them that are waiting for Him unto salvation.” Other types are not excluded; but after these thoughts this text is to me, like the scape goat returning to Israel, having left the sins of the people in the land of oblivion.

It may indeed be urged, How can the scape goat represent either Christ rising, since He rose “without sin,” or the delivered sinner, since his sins are taken away when he is delivered?

To this it must be answered, we must distinguish. The sinner delivered from sin by justification cannot be like the scape goat in its bearing the sins of Israel: for in *that* Christ only is the scape goat's antitype. But the sinner justified is like the scape goat set free to feed in its own haunts without fear. And again, the scape goat, bearing away Israel's sins, might be deemed a type also of the rising Christ, in that He goes to heaven (but *first*, to the separate state, "the unseen") to work out the full deliverance of His elect people: and He will come again when that work has been all finished, unto their complete "salvation."

If, besides this, our attention is drawn to the uncleanness, which passed from the sins on the goat both to the man who led it away and to the High Priest who sent it forth, the reply is twofold. First, the contaminating and infecting influence of sin, of which we see here a striking exhibition, could not reach to Christ after His death, because His death was His cleansing. But secondly, the laying of the sins on the goat may be separated in our minds from the other part of this typical history, and regarded as a distinct and additional typifying of the taking away of sin under the figure of *removing* it. But, if sin *is* taken away from the congregation, the taker away *must* represent Christ; for none else takes away sin. And lastly, the scape goat did not *strictly* atone for sin, but only by accommodation, because its death was not ordained: and "without shedding of blood there is no "remission." I have wished to clear this type from confusion, because it so richly teaches the transference of sin and the sparing of the sinner on that account.

A CONCISE ACCOUNT  
OF THE  
“ESSAYS AND REVIEWS.”

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“A true” reply “must be founded on a discovery of the general  
“principle on which the attack proceeds.”—DR PATTISON FROM  
HAGEMAN.

“The dream is one, and the interpretation is one.”—GENESIS.

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“There are three things for which a Cymro should be willing to die :  
“his country, his good name, and the truth wherever he finds it.”—  
WELSH TRIADS.

“If any man will to do His will, he shall know of the doctrine.”

“WHAT are ‘The Essays and Reviews?’” This question is now being put by everybody, and everybody wants a true but short answer; one, free from prejudice, yet thoroughly in earnest: not partisan, and yet not latitudinarian. Above all it must be concise, condensing the matter into the shortest compass: for the multitude have not time to spare.

First, they are seven Essays: for none of them has a good title to the name of a Review. The least like a Review of all Lord Macaulay’s, is as much a Review, or more, than the most like of these.

They are by men, all but one of whom are in high position in the Church of England. Their names and dignities shall be stated, as their Essays come successively under review.

But what is the subject of the seven Essays? In the fewest words possible, and with no mincing or shrinking, what are they? AN ATTACK UPON THE BIBLE. No less. And I should add, no more; but that other topics are added in, to give the onset the weight of learning of various kinds, and to cover their resolute assault upon the Word of God, the Citadel of Christianity.

I make no insinuation of unfair or unusual artifice.

The true aim is frequently made to appear, viz. a bringing down of the Bible from the high position, which it still occupies, in Christian England, in Scotland, in Protestant Ireland, and in our vast Protestant Colonies, and in America and the rest of the Protestant world afterwards. This is the real aim and tendency of the book.

This truth is breaking on the public mind, and this is the only explanation of the height of notoriety, at which this book now stands. Perhaps the Authors are astonished at the emotion they have called up, and regret their own work. I for one do not. I believe that the scepticism of generations is now brought to a head, and that the body will be relieved: that the pretensions of modern unbelief will be tested; and that it will be weighed and labelled with a description of its true character; and that men and young men and Christian women will no more take its poison unawares.

But unsupported assertion is little. Let us go to the proof that these seven Essays are an attack upon the Bible.

The Author of the valuable article in *The Quarterly* of January 1861 certainly made a mistake, when he said that the first Essay by Dr Temple contains none of the sophistries and scepticisms which mark the rest: for Dr Temple says, p. 44, "We use the Bible—some consciously—some unconsciously—not to override, but to evoke the Voice of Conscience. When conscience and the Bible appear to differ, the pious Christian immediately concludes that he has not understood the Bible." Herein lies the error of the book; and it is practically of the most deadly kind. It puts man's instinctive feelings of right and wrong above the Bible, however plain it appear to be. And this is seen in a moment: for only

let the Bible say one thing, and man's instinctive judgment be contrary, then the statement of the Bible is by this rule to be rejected, and the conclusion of man's own mind to be adopted instead. Yes. If man is always to infer, in cases of difference between his own moral judgment and his interpretation of the Bible, that his interpretation of the Bible is wrong, the interpretation will always have to give way. His own intuitive convictions will be paramount, and the Bible will in all such cases be superseded.

That this is Dr Temple's real meaning is confirmed by what follows: p. 45, "The Bible, in fact, is hindered by its form from exercising a despotism over the human spirit. If it could do that, it would become *an outer law* at once; but its form is so admirably adapted to our need, that it wins from us all the reverence of a supreme authority, *and yet imposes on us no yoke of subjection.*" Then with great adroitness, the favourite principle of Protestantism—the right and duty of private judgment—is interposed as shield and shelter to this perilous error. "This it does by virtue of the principle of private judgment; which puts conscience between us and the Bible, making *conscience* the *supreme interpreter*, whom it may be a duty to enlighten, but whom it can never be a duty to disobey." But what right has Dr Temple to infer, that, because we are to form private judgment of the real meaning of a passage of Scripture, therefore our private judgment of what is right, independently of our judgment of the meaning of the Scripture, is to override our judgment of its meaning, because, as he said, the use of the Bible is simply to evoke the Voice of Conscience and never to override it? How can he dare to assume that conscience is never wrong? Does he not believe that faculty fallen? Have not many crimes been done in

obedience to mistaken conscience? Was not Paul following his conscience when he persecuted: Ravaiillac and others, when they committed assassination? And what rule and authority will be left to the Bible in each man's case, if his conscious judgment of what it ought to say, is to be set above what he believes it does say?

No person, after well weighing this passage, can in the least wonder at Dr Temple's saying, p. 47, that "we have "to determine *the degree of authority to be ascribed to "the different books*, if any degrees are to be admitted;" and that, "if geology proves to us, that we must not "interpret the first chapters of Genesis literally—if historical investigations shall shew us that inspiration, "however it may protect the doctrine, yet was not empowered to protect the narrative of the inspired writers "from occasional inaccuracy, &c., the result should still "be welcome."

The principle put before us here is, that *there may be mistakes in the Bible*, not merely arising from the inadequacy of human language to express Divine things, or on account of the insufficiency of man's mind to embrace them, if they could be more correctly expressed, but pure mistakes of fact, and unintentional inaccuracies of language, just as in an uninspired book. If this be once admitted, what guarantee remains for what would be called *minor differences of doctrine*, which many would be forward to deem unimportant? When one stone in an arch or a pillar is taken away, what is the security of the next? Will not people believe just what they like, and no more? And what authority will the Bible then have against man's wilful pride and rebellious passions, which will pervert his judgment till the very mind and conscience is defiled?

"Oppose the beginnings of evil," was said by Ovid,

and it might be translated "the first principles." These two principles, adopted by Dr Temple, have only to be carried out as fallen men might carry them out ; and, as Sir Walter Scott powerfully wrote, "the belief in one God, the "hoop that binds the staves of society together, would be "broken, and all its elements dispersed in opposite directions." None would deprecate this more than he.

The public in general would not care to go into the rest of Dr Temple's Essay, which shews with considerable ingenuity, though I think with occasional errors, how the history of the race of man is virtually that of an individual of the species ; first in infancy, then in boyhood, then in youth, then in riper and maturer years ; but the public cannot but feel deeply concerned at discovering his meaning to be, that in the present riper age of society we are to cast off the yoke of the supremacy of the Scriptures, and to constitute man's adult consciousness paramount above all that we gather from its holy pages. They may well deem it of high import, since Dr Temple is not only chaplain to the Earl of Denbigh, but chaplain in ordinary to the Queen, and head-master of the school at Rugby, which cannot be reckoned lower than the third in the kingdom. We would give great liberty of thought and speech ; and we would rejoice when an honest mind, having rashly run into a fault, as honestly sees its error, and as honestly withdraws it. But, with such principles unrevoked, is the Reverend Doctor qualified, or able with honour, to retain the positions which he holds as an ordained minister of the Church of England ? Are these principles compatible with her Liturgy and Articles, and with the general spirit of her Homilies ?

The next writer is of a very different order, bold to the last degree, and accumulating sceptical assertions with a

prodigality that takes away the reader's breath, and fills him with amazement and shuddering. It is Dr Rowland Williams, who holds the two offices of Vice-Principal and Professor of Hebrew in the Welsh Theological College for the Education of the Clergy at St David's Lampeter; and who appears to contrive to reconcile with his duties there the discharge of the functions of Vicar of Broad Chalke, Wiltshire. The passage which first arrests the eye at the beginning of his Essay, (p. 51,) is to the same effect as Dr Temple's. "*Conscience* would not lose by exchanging that "*repressive idea of Revelation*, which is put over against "*it as an adversary*, for one to which the echo of its best "*instincts would be the witness.*" The style is obscure; but the meaning is the same. Revelation at present is allowed to repress conscience; and Revelation is now put as an adversary to conscience; because we are in the habit of believing what we think Revelation plainly says, even when our own natural judgments would differ. He wishes us to change this habit, and only to receive the plain meaning of the Bible when our own inward judgment concurs with it.

After his acknowledging this principle it is, as before, in congruity, to read that there may be *errors and mistakes* in the Scripture; that Baron Bunsen is right in "*relegating the long lives of the first patriarchs to the domain of legend or of symbolical cycle;*" and that the real "*historical portion of the book of Genesis begins where the lives become natural, and information was nearer;*" that, "*as Baron Bunsen says with quaint strength, 'there is no chronological element in Revelation;'*" that "*the avenger, who slew the first-born, may have been the Bedouin host;*" that "*in the passage of the Red Sea the description may be interpreted with the latitude of poetry;*" that Baron Bunsen was "*unlike*

“ the despairing school, who forbid us to trust in God or “ *in our own conscience, unless we kill our souls with “ literalism,*” *i.e.*, with believing the Bible in its literal sense ; that it was “ the fierce ritual of Syria, *with the “ awe of a Divine voice,*” that “ bade Abraham slay his “ son ;” that in the cases mentioned “ we trace principles “ of reason and right,” our response to which is a “ truer “ sign of faith than such a deference to a supposed external authority as would quench the principles themselves,” (*i.e.*, to the Bible, which is *external* to the mind, conscience being *internal*.) That is to say, deference to the letter of the Scripture would quench our principles of reason and right : adherence to the Bible would at last pervert and annihilate our consciences.

What will this man say next ? He says, “ Baron Bunsen rightly rejects the perversions, which make the “ cursing psalms evangelically inspired.” Yet some of them St Peter quotes as inspired, (*e.g.* Acts i. 20.) But he is greatest, or rather worst, when he speaks upon prophecy, making a kind of Mosaic work of all the doubts and hesitations which he has been able to gather up, correctly or incorrectly, from the writings of men in all ages. The conclusion to which he leads the reader is, that “ though perhaps one passage in Zechariah and one in “ Isaiah may be direct prophecies of the Messiah, and a “ chapter possibly in Deuteronomy may foreshadow the “ final fall of Jerusalem,” *even these* tend to melt, if they are not already melted, in the crucible of searching inquiry. And he adds, that, if Baron Bunsen had ignored all that the masters of philology have proved on these subjects, his countrymen would have raised a storm of ridicule, at which he must have drowned himself in the Neckar.

In p. 71, he interprets, “ Who hath believed our report ?” simply of the expectation of the return of Israel

from Babylon. And he applies the whole chapter, Isaiah liii., (that sublime history of our Lord beforehand,) only to the sufferings of Jeremiah. He says, p. 78, "The Bible *is the written voice of the congregation;*" and adds, "bold as such a theory of inspiration may sound, it was the earliest creed of the Church, and it is the only one, to which the facts of Scripture answer." He then gives as a reason for this on one side, that "the sacred writers acknowledge themselves men of like passions with us;" and as a reason for it on the other, that *we are promised illumination from the Spirit that dwelt in them;* that "the Church is an *inspired* society;" and that, "instead of objecting that every one of us is fallible, we ought to define inspiration consistently," &c.

Coming to the New Testament, justification by faith is simply "peace of mind from trust in a righteous God, rather than a fiction of merit by transfer;" and St Paul was only "teaching moral responsibility." P. 81, "Regeneration is a correspondent giving of insight, or an *awakening of forces of the soul;*" and "propitiation is the recovery of peace." "Heaven is not a place, so much as a fulfilment of the love of God."

But the leading doctrine of the Essays is repeated in p. 83. "The evidences of our canonical books are not adequate to guarantee narratives inherently incredible, or precepts evidently wrong." This is with him no figure of speech. He means that some in the Bible are such: for he continues, "Hence we are obliged to assume in ourselves *a verifying faculty;*" *i.e.*, to see which parts of the Bible are incredible or wrong. In p. 87 he brings down the atonement to "our sharing our Saviour's spirit," and denies that He "purchased us by His own blood:" but the language is so irreverent that I refrain from transcribing it. In the next page the reality of the Trinity



in Unity is dissolved into a colourless solution. But the great point is with him the shaking off of the yoke of the literal Scripture. So he quotes in the last page but one, Baron Bunsen saying, "How long shall we bear this "fiction of *an external revelation*" — (which is Dr Temple's "outer law")—"violating the heart and *con-science*, instead of expressing itself through them?" The English public may soon feel that they have had enough of his profanity and infidelity; (These terms are not too strong); and may severely ask, "What right has "such a teacher to remain instructing future clergy on "the platform of the Church of England? Can *he* pretend that he holds her doctrines? Should he be suffered to continue?"

Baden Powell the next Essayist, is no more. Death has put it beyond his power to change his doctrines, or resign his orders in the church and his position of Savi-lian Professor, which depended upon them. His Essay however stands in the strongest conceivable contrast with the last. It is calm and philosophical; rather stating the arguments of others on miracles, as evidences, than advancing many opinions of his own. It goes just as far astray, as the amiable author was long known to have done, in overstrained views of the essential difficulty of miracles, as if it were a reproach to the Supreme to need them in order to convince man: and sometimes expressing himself as if any interruption of the sequence of events, or suspension of certain agencies, to be afterward restored to their previous course, were *impossible*. On what ground these assumptions of impossibility rest, I confess I never could understand. I see that a man can make a machine of such a construction as to be able to stop it, and make it again move as before. And a man

can exert this power for the very purpose of shewing that it is under his mastery ; and, *if he alone could rule it*, the doing this would be a certain token of his presence. And why it is not perfectly reasonable to believe all this of God, *mutatis mutandis*, I am free to confess I never could see. But the haze of the tomb and the distance between us and the separate world, make our questions unavailing, and answer from him impossible.

Besides this, he labours to shew, that, though miracles may have been deemed an evidence of Christianity at first, it by no means follows that the record of them is any support to Christianity now : and his argument is short ; viz. that “ testimony is of no weight against reason,” and “ no testimony is adequate to support a “ miracle.” Here is *reason* again *supreme* above the Bible, or, which is the same, above our interpretation of it, however plain : and any amount of testimony is to be held insufficient to convince us of the reality of a miracle. But, why it should be, I cannot discern ; except on the late Professor’s own groundless assumption of the incompatibility of miracles with the idea of a God. But let them bring us to surrender miracles and proof by testimony, which last is our way of determining that miracles were wrought, and one pillar of our belief in the Bible being from God is knocked away.

The next Essayist is the Rev. H. B. Wilson, the Vicar of Great Staughton in Huntingdonshire. Of him the Quarterly Reviewer reminds us, that he was one of the Tutors who took the first steps against Tract No. 90 ; and lo ! he is now on trial himself on still graver charges.

In p. 157 he decides that, respecting the fate of the heathens, “ we must draw our conclusions rather *from* “ reflections suggested by *our own moral instincts* than

*"from the express declarations of Scripture writers."* That is : Conscience, or our moral sense of what is right, is to be believed ; and the express statements of the Bible are to be rejected. And why ? Because the writers of Scripture then "had no such knowledge of the amplitude of the world as is given to ourselves."

In p. 154 he reasons in the same way. If our opinions on this point "fairly declare to us the words and inferences from Scripture," then "the authors of the Scriptural books have in these matters represented to us *their own inadequate conceptions*, and *not the mind of the Spirit of God.*" This is speaking out indeed. He sets the Spirit assumed to be speaking in man's conscience, above the letter of the Word of God ; which he denies in this case to be from the Spirit. Is it necessary to give any more of Mr Wilson ? The leading error is still the same. Our judgments of what is right and of what can be true are to be set above what we plainly see that the Bible declares.

There is a great deal too about what is meant by subscription to the Thirty-nine Articles. Many English minds will be a little astonished that *he cannot say* what is involved in subscribing them, since "the meaning of subscribing is nowhere laid down." And *his* conclusion is, "It does not seem to amount to more than an acceptance of the Articles as the formal law to which the subscriber is *in some sense* subject."

All men may not appreciate hard points of doctrine. But all can form an estimate of this ; and can say whether it is agreeable to truth and common honour. After this it surely seems surplusage for him to require the repeal of subscription. And there is more of this repulsive kind.

But he is the first to introduce in this book the word "ideology." A most convenient escape from all difficul-

ties ! If a man does not believe "all our race descended "from a single pair," what is he to do with the history from Adam and Eve downwards in Genesis ? Interpret it ideologically, and there is no difficulty. In p. 201, "Many "narratives of marvels and catastrophes, (the destruction "of Sodom and Gomorrah and the Noachian deluge), are "referred to in the New, *as emblems, without either deny-  
"ing or asserting their literal truth.*" This is turning them into ideology. In p. 202, "The *spiritual signifi-  
"cance*" of our Saviour's miracles "is the same," though, "as history, they be incapable of being verified. They "are ideologically suggestive." Then he says naively, "The ideologian may sometimes be thought sceptical ; "and *be sceptical as to the historical value of related  
"facts :*" *i. e.*, as to the real truth of facts related in the Bible. But *this* he says is a thing often quite secondary.

What kind of Bible does he leave us ? Is he not in honour bound, if he cannot conscientiously surrender these opinions, to sacrifice his position in the church ; which knows not opinions like these ? We would he were truly changed ; but if not, he must change his place.

The next Essay is on Mosaic Cosmogony, by C. W. Goodwin, M.A., who is said to be a layman. If so, he at least is false to no ordination-vows, by teaching oppositely to them and yet remaining under them ; nevertheless, as a layman, he is an inconsistent member of a church, which upholds Scripture in its grammatical and unsophisticated sense.

It is not needful, as it certainly would require a separate treatise, to go into the ebbs and flows of the complicated struggle of reasoners on the arena of geology. It is enough to say, that a fair and sufficient literal interpretation of the two first chapters of Genesis,—in

harmony with optics, astronomy, and geology—is being evolved ; whose features will be, long periods, with stars sun and planets, previous to the Mosaic account—broken by catastrophes intervening ; each morning and evening a real day ; each day's work what Moses says it was, and no more ; and the seventh evening and morning Adam and Eve's first day, and their first Sabbath, the beginning of their existence, if they were created "between the two evenings."

Mr Goodwin attempts to sit as arbiter amid the strife of contending geological philosophers, and to blame them all for being too prone to literal interpretations : while himself sits in sublime indifference overthrowing Bible authority without scruple ! Moses wrote, "and God said ;" "and God made ;" "and God created." Mr Goodwin has no scruple in putting down the whole account "as *the speculation* of some Hebrew Descartes or Newton ;" which he "promulgated as the best and most probable account that could be *then* given : " and he actually says, that *this* restores this part of the Bible to "dignity and value." Thus does Mr Goodwin bear his part in the general attack on the Bible. He adds, that Moses "*must have known that he had no authority for his account.*" And he thinks Moses a very good man notwithstanding.

The case of the next Essayist is a marked one. For since the appearance of this volume the Rev. Mark Pattison, B.D., not only has retained his previous position, but consented to accept the Headship of his college in Oxford. The title is "The tendencies of religious thought in England, 1688–1750 : " but why the latter date is given it is hard to say ; since he goes very much lower, embracing nearly all the eighteenth century. His Essay is longer than any of the first five, even than Mr Wilson's ; and it is the most

elaborate, and certainly exhibits a very superior mind. Its real subject is the very cardinal question for a Christian philosopher: viz. "On what basis Revelation is to rest? "Church Authority? Inward Light? Reason? self-evidencing Scripture?" (*i. e.* bringing its own evidence?) "or a "combination of the four or of some of them?" He is very outspoken against the late effort of this age to rest all upon church authority. His language, p. 207, is indeed too strong for me to reproduce here; and he must expect Reviewers with leanings in that direction not to spare him. There is no denying that he is possessed of large knowledge, clear wit, and superior judgment. His remarks on the defects of Butler and Bentley and other opponents of the English Deistic school of that century, (Collins, Toland, Tindal, Chubb, and Lords Shaftesbury and Bolingbroke,) approve themselves to the mind as much as his appreciation of their undoubted excellences. His notices of the Deists themselves are fair, as far as he goes. His estimate of the numerous leading minds, to whose works and lives he refers, must be allowed to contain very valuable matter of thought; and there is no mistiness or tedium in his mode of uttering his opinions. He has given a very probable picture of the courses of thought during the period; and he is not so unjust to the Methodists or to the Evangelical as was the fashion not long ago. Every man will be the wiser for reading this Essay, and will be conscious of a regard for the writer.

What then is the amount of drawback, to be set against all these points of commendation, which in honesty I have been forced to utter. I will state it as exactly as I can.

He views the succession of Religious methods of thought thus. The Reformation destroyed the supremacy of Church authority. Laud and his divines weakly and vainly tried to give its place to the voice of the *national* Church.

After 1688 came another attempt at unity, by ignoring or suppressing all non-conformity. Then all authority was laid by many on inward light within each man's breast. Of these he recognises the excellent Dr Cudworth *as the exponent*. But here, he argues, lies an error.

He reasons thus. Because religion is *open to all*, therefore he infers "there needs no special preparation of heart "to receive the Gospel, since the evidences of religion are "sufficient to convince every unprejudiced inquirer." But indeed the error is his own. For it lies in his ignoring a religious truth, viz. the need of a spiritual change of the fallen heart of man in order to attain spiritual understanding of the Bible. He writes as if receiving the Gospel with the assent of the understanding were the only reception of it required. For this certainly no special preparation is requisite. But it is reasonable and philosophical to believe that they who do not receive special preparation by the grace of God, and in the act of willingly obeying that grace, do not receive the Gospel with the heart; and it is equally reasonable to believe that the great distinctive difference among men lies in having or not having so submitted to God. The not understanding this distinction mars the course of part of his statements, and is the real cause of his attributing too much to human reason. This seems to me *one error* in his Essay. And there is *a second* akin to it.

He traces those of the great agencies which have had so much influence in the nineteenth century, to their origin early in the eighteenth. 1st, Toleration; 2d, The Evangelical movement; and 3d, Rationalism; which he defines, "*The Supremacy of reason in matters of religion*." Here is the old error, which pervades this entire book. "Man's reason supreme in religious matters" only differs from "conscience supreme above the Bible," in that

conscience is the larger faculty of the two ; for it receives religious impressions of fact and ideas as well as forms final decision respecting them, whereas reason does not receive impressions. Reason has a work indeed distinct from conscience, of combining and separating ideas and facts, and then of generalising and abstracting ; but even in forming moral conclusions conscience unquestionably bears a part, and becomes then twin or one with reason, and assists afterwards in marshalling the facts and ideas. If then he says that *reason* is *supreme*, he must include *conscience*, and the two expressions are nearly tantamount.

But while we limit rationalising in theology, we cannot afford to forget for a moment the services of reason and conscience. It is theirs *even* to determine where their own jurisdiction ceases, on account of the inadequacy of their powers : and it lies equally with them to determine the true meaning of the Scripture : but not on the principle, that, when their undoubted interpretation of it goes contrary to what would be their own independent decision, that decision is right, and that interpretation wrong. Man's reason is but a servant to our all-wise Maker ; and to His undoubted word reason must bow. If reason does not bow, it can only be defended, even for a moment, on the false ground that the Bible is not, or is not all, God's word ; or is not God's word to such an extent that reason is called on to submit to it. And what kind of Bible we have on this hypothesis, this very book ("Essays and Reviews") has shewn us.

The most illustrative anecdote that I know, I can but imperfectly recite. "Nay," said a learned man to a great king, "experience and logic are both against your majesty." His majesty coolly replied, "So much the worse for logic and experience !" What was presumption, in word at least, in the case of a mortal king, is logic and all philo-



sophy regarding the word of the King of kings. If the Bible is not equal to the encounter, it is no Bible. It must be supreme, even when it *seems* to oppose reason and conscience. But it only does so really, when they are both in error: and no doubt they often are. This is the second error in this Essay, viz. making Reason supreme. Dr Pattison might only carry it to the length of Rationalism: but its natural course, in fallen men, may be to the length of Deism and Atheism.

This Essay, though marked by openness of perception and candour of judgment to a great extent, yet impresses the mind with a belief that the writer, though condemning the Deists of 1720-1740, yet deals with them as tenderly as he can: as if he regarded them as dwellers in too cold and drear a region for himself, and yet spared and favoured them as a kind of *extra et supra* allies. For the same reasons he seems very much at home in exhibiting the faults of their conquerors, (Butler and the rest,) though he admits their complete victory. Yet what can be truer than the following, his general picture of English religion in that century after the time when the battle with the Deists had begun, and until the time of Wesley, Whitfield, Watts, Doddridge, Berridge, Venn, &c. "When the French school had influence, all religion was held enthusiasm. The exhibition of religious truth for practical purposes was confined to a few obscure writers. Every one who had anything to say against sacred subjects drilled it into an array of argument against a supposed objector. *Christianity appeared to be made for nothing else but to be proved.* What use to make of it, when proved, was not much thought about. Reason, too, was at first offered as the basis of faith, but gradually became its substitute. The mind never advanced so far as the stage of *belief*, for it was unceasingly engaged in

“reasoning up to it.” I could cite dozens, even hundreds, of paragraphs of this racy style, in which so much of truth is mingled. It will not do to confound Dr Pattison with the rest of whom I have treated. But even in this there is an under-current of opposition to long-fixed and therefore traditional opinions.

I may quote to prove this a supplement to what I thought too violent to introduce from page 297. “When religion is stiffened into phrases, and those phrases are declared to be objects of reverence but not of intelligence, it is on the way to become a useless incumbrance, the rubbish of the past, blocking up the road.” Theology then retires into the position it at present occupies in the Church of Rome, “an unmeaning frostwork of dogma, out of all relation to the actual history of man.” A man who can write in this manner may have some error mingled with much truth in his words; but he is not to be treated with contempt or aversion; but only to be resisted when wrong, and heartily recognised when he defends truth. And I by no means think that many of the leading philosophers and divines to whom he refers will at all times bear microscopical examination as to Rationalism. “Sometimes good Homer sleeps:” and he imperfectly sees this; but we have marked that this question is vital to doctrine, and that the real acceptance of the inspiration of the Scriptures depends upon it.

Coleridge is the real origin of all this modern English Rationalism, and be his words weighed, (cited p. 263,) “The compatibility of a document, (*i. e.*, of the statements in it,) with the conclusions of *self-evident reason* and with the laws of *conscience*, is a condition *a priori* of any evidence, adequate to the proof of its being revealed of God.” And, “There are mysteries in Christianity; but *these are reason, in its highest form* of self-affirmation.”

This is the supremacy of reason. How is the Trinity in Unity, or the Incarnation, the highest human reason?

*"Hoc fonte derivata clades,  
"In patriam populumque fluxit."*

But I trust we shall yet arrest this flood, before it overwhelms the people and sweeps away our Bible and our national Christianity.

At the same time I would guard against the opposite extreme. Antagonism and variance between man's moral faculty and Scripture, and man's scientific faculties and Scripture, have often originated from confounding man's glosses upon Scripture with the word itself: and man's false inferences, when they have long lain and encrusted themselves upon it, have to be roughly chiselled and treated with strong solvents, and even ground away, if we would honestly arrive at the true jewel of God's revealed wisdom beneath. All, then, who are able to bring a larger portion of the utterances of God into real harmony with the general judgments of men, and to justify the words of God to man's understanding, are great benefactors to Christian nations. But the authors in this volume are in different degrees beacons, to warn men to beware of this perilous coast. It must be navigated: and therefore it must be sounded and buoyed and mapped; but many may shipwreck their souls in the work, if they neglect the storm-signals held out from the land above.

It is self-evident that I should deem it exorbitant to close my remarks on this Essay, as I have done the rest. The error is to my judgment less explicit, and the truth much greater. But I cannot conclude without one further remark. I am not fond of a parade of religious emotions. The greatest hypocrites or self-deceivers have the appearances of them at command. But I confess I de-

siderate in all this Essay, and not in this only, the mention or recognition of love from us to Jesus Christ our Saviour. If I did not mention it I should not be acting a Christian brother's part, but rather in fact falling into the same omission. St Paul was no enthusiast, yet this feeling breaks forth in him constantly; and, imitating Dr Pattison's acute remark quoted above, I say, much of the religion of this and of all ages is, as if Jesus were revealed *only to be believed about*, but not to be *loved*. The question is then a searching one, Can a man really believe without love? Can a man be a believer in Christ in heart, unless he really loves Him more than everything else? Every one should ask himself whether he does. Till he knows this, *he does not know* that his religion is anything more than a round of observances, and a constellation of cold doctrines. I have no hesitation in adding that this real love to Christ may be possessed by some in all parties and in all Christian communions; and that it is to be often doubted whether many, who make great professions of it, have much of it, or have it at all. But those who have it must not conceal and reserve it, through fear of being confounded with hypocrites. That is hiding the light which we have received from the Sun of Glory, both to enjoy ourselves and to reflect upon others.

The next Essay, on the Interpretation of Scripture, is by Professor Jowett, and is nearly twice the length of Dr Pattison's. To the readers of the preceding pages I have no need to use any introduction; and I do not think it needful to assign to my reply a proportionate number of pages. For, first, the main thing is to shew that his Essay presses the same one doctrine as the rest; and secondly, I have already commenced a work, on the subject of his Essay, and on the doctrine of Inspiration, from which his

subject is, properly, a system of inferences. I may therefore be allowed at present to shorten my reasonings. His subject cannot indeed be either fully written or replied to with the brevity desirable here.

But, as to his maintaining the same doctrine of the supremacy of conscience over the Bible, for that otherwise the Bible would be an external law to man—yet this I trust it is, and a guide too to frail and short-sighted reason and imperfect conscience—he says, p. 376, “No man can form any notion of the power Christianity might have, if it were *at one with the conscience of man*, and not at variance with his intellectual convictions.” If it be not, the fault is in man’s conscience and convictions, and *they* must be changed.

But how does he propose to remove the alienation? By laying down certain rules.

First, it may be laid down, that *Scripture “has but one meaning.”* But in the teeth of crowds of later rationalising commentators and other theologians, every man and every child can cite passages, where apostles and evangelists lead us to believe that *some Scriptures have two*. Thus then is the Professor setting the moral judgment of himself and others above the plain sense of holy writ.

His second rule is, “Interpret Scripture from itself;” *i.e.*, do not compare one part with another, as if they were the expression of one *superintending* mind. But *this* is manifestly what our Lord and His apostles, particularly St Paul, in the Scriptures frequently do; and the Bereans are praised for it. So here again we have Professor Jowett’s judgment overriding Scripture, instead of Scripture overriding it when contrary. On this point is it not really incredible that the Professor writes, “For example, “the comparison of St John and the Synoptic Gospels

“(the other three) *will tend rather to confuse than to elucidate the meaning of either.*” His reason for this is that the ages of writing them are so different! But why the ages of the psalms and the prophets, (some removed by far greater intervals,) are so like, that he should say that *they may* profitably be compared, I am powerless to understand; or how *they* may be compared, without breaking his rule. He mentions the received maxim, “You cannot interpret Scripture except out of Scripture;” but it does not seem to him to oppose his rule. But how that rule and *his* rule are to be reconciled is a hard riddle for any one else to solve.

Pages 385–389 are a setting forth of Dr Temple’s idea of the growth of the human race. I do not mean to say anything about “concert,” as it is positively denied. I say only, that, though less express and shorter, it seems to have the same purport.

In page 381 he only says that we have no proof of outward ceremonies being types “where Scripture is “silent.” In p. 419 he altogether gives up both the types of the Mosaic law and the double meanings of Scripture. I have cited in my former work his statement, that “*it is incredible*” that God intended to teach *us* by the Mosaic types: whereas St Paul plainly uses them for that purpose in the Epistles. How is this contradiction against St Paul to be accounted for, except that the Professor’s sense of moral fitness is set above the plain words of Scripture given by St Paul? Yet this is his method, p. 376, of “winning back the minds of intellectual men “to the gospel.” I am sure that, if all adopted it, it would succeed no better than the method which the Jesuits adopted, of lowering the holy morality of God’s word to suit and to bring within reach of it and so to reclaim, the sinful men of the world around them, which

is so fully exposed by Pascal in his "Provincial Letters." But whether it would succeed or not, we cannot try it. Scripture, speaking plainly, must be supreme.

I will quote two or three passages more. In p. 425 he speaks, after his wont, and not boldly as most of the Essayists, of the Bible giving way, because it must not on any account override conscience; but of the *outward and inward witnesses* (the Bible and conscience) *becoming one*. Then, he says, there are to be no controversies, no hostile sects, and the moral power of the Bible is to be greater. But how is this to be attained? This is to be by "*the Spirit* taking the place of the letter." Then "the discrepancies of fact" (in the Bible narratives) "will seem of little consequence in comparison of the truths it unfolds." He adds, "That these truths have been preserved in a book, is a blessing not the less real because it is not necessary to attribute it to miraculous causes." The Professor objects, indeed, to double senses in the Bible; but a more accomplished master of the art of mingling esoteric and exoteric senses in one ambiguous and Protean strain I do not think I ever fell in with.

Then, in the next page, "The missionary should be able "to separate *the accidents* from the essence of religion." What are the accidents then? "He should be conscious "that the power of the gospel resides, not in *the particulars of theology*, but in the Christian life," *i.e.*, the doctrines and the facts in the Bible are the accidents, not the essences of religion. The preceding sentence is, "We want to awaken in the heathen the sense, that God is "their Father, and they His children." Has not Mr Maurice fully taught us the meaning of this? (See pages 16, &c., of this book.) "*That*," Professor Jowett adds, "is "of more importance than any theory about the inspiration of Scripture."

A third passage ought now to be quoted, with the inser-

tion of the scriptures referred to. After repeating, p. 418, the first of his canons, which are to achieve such wonders for the world, viz. that no Scripture is to have more than one meaning, he boldly invites our attention to one of the strongest and most obvious passages of those which plainly prove the contrary, Matt. ii. 15. The pertinent words of the foregoing context are "Joseph arose and "took the young child . . . into Egypt, and was there "until the death of Herod, That the thing spoken *by the* " *Lord through the prophet* might be fulfilled, *saying*," (this last word may agree either with "the prophet" or with "the Lord,") "Out of Egypt I called my son." *This* is unquestionably *one* plain sense, referring "the "son" to the infant Jesus. If this is not true, what is the meaning of words?

Let us now turn to Hosea xii. 1, the passage from the prophets which is meant by the Evangelist, "When "Israel was a child then I loved him and called my son "out of Egypt." The whole context puts it beyond dispute, that this verse refers to *the exodus of the nation of Israel* from Egypt, when Pharaoh's host perished in the Red Sea. This is then *another* sense, and both are undeniable. We may add that there is reason in the parallelism of meaning, because (1.) Jacob was a type of Christ, king and priest to his sons; and his very name Israel signified "a prince of God," and this title is particularly pertinent to Christ; and (2.) We gather from this passage that there is a correspondence of feature between the nation of Israel and Christ. But, for whatever reason, it is indisputable that this passage was *first spoken* in *one* sense, and is said to be fulfilled in another; *i. e.* it was intended of God in two senses; and this is equally true whether the prophet Hosea had any questioning or searching in his mind whether there were a secondary sense or



no. See now how Mr Jowett deals with this passage, to prevent its overthrowing his primary rule that the Scripture is never written to have more than one sense. "The "time will come ('*Scilicet et tempus veniet*,' &c.) when "educated men will be no more able to believe that the "words 'out of Egypt have I called my son,' (Matt. ii. 15, "and Hosea xi. 1,) were *intended by the prophet* to refer "to the return of Joseph and Mary from Egypt, than they "are now able to believe the Roman Catholic explanation "of Genesis iii. 15, '*She shall bruise thy head*.'" And then he goes on to deny that the first chapters of Genesis relate the same tale, which geology and ethnology unfold; just as men now see that Joshua x. 12, 13, is, he says, not in accordance with Galileo's discovery. But the latter is but a form of speech exactly like our saying "the sun sets," or "the sun rises;" while the former is (1.) a history of many minute details regarding the creation; and (2.) an assertion that all mankind *did* spring from Adam and Eve.

*How are we to account* for Professor Jowett's treatment of Scripture? He certainly makes its express statements yield to the favourite opinions of man. Is not this making his moral sense, or shall I say his sense of expediency, (in the vain hope of removing the prejudices of the intellectual,) overtop and throw down and cast aside as erroneous, the direct assertions of God by the evangelist St Matthew and by Moses?

Now what kind of clergymen and theologians will his influence tend to rear? And is he justified in retaining his Professor's chair, to teach these opinions? If he is a man naturally of tender conscience, as is declared and as I believe, will he not be roused to examine this question anew; either to arrive at other opinions in harmony with the Church of England, or to renounce his connexion with her and with all that to it pertains?

I have now, as well as I have been able in so succinct a manner, answered the question "What are the Essays and Reviews?" And I ask "Have I or have I not proved the assertion with which I started, that they are, in few words, AN ATTACK UPON THE BIBLE? Have we not found one mind in all seven? one doctrine in all? viz. that where the verdict of the moral faculty of man ratifies a statement of the Bible, we may believe that statement to be of God: but that, where our mind raises great objections and recalcitrates against the Bible's most evident saying, we are to reject the testimony of Scripture, as not being the mind of God, and to believe our own conscious convictions?"

I have endeavoured not to misinterpret; not to extenuate and not to exaggerate: but to deal fairly by these seven men, and to deal fairly by the truth. None of them is personally known to me; and I have no ground of wrath or prejudice against any. I had stood aloof from taking their book in hand, leaving that work for others. But when I once distinctly saw, that not to add this to what I had already done, looked like being afraid of the strength of these fighters against Scripture, and that a weighing of their argumentations was necessary as a kind of finial or spire to the little edifice of truth on which I had laboured, and that the public might reasonably ask, why I had scrutinised and analysed those side-dishes of the public entertainment of Rationalism, and left the greater and composite central dish untested and undescribed, I did not hesitate a moment: but have written "*currente calamo*" the thoughts which had gathered in my mind in the last ten months, as I was an early purchaser of that book. I now respectfully add these to my former treatises, for the consideration of those who may honour them with a thoughtful perusal.

But a few words are due from me about controversy. I have seemed to some friends, in whose opinions I love to concur, not in all cases to speak with sufficient severity against these errors ; and I have been reminded, by one valued friend, of the words, " Rebuke them sharply, that they may be sound in the faith." Shall I plead " that I am not Titus, nor in his position ? " I think I may. And I quote another passage from the same apostle to Timothy—" In meekness instructing those that oppose themselves, if God peradventure may grant them repentance unto the acknowledging of the truth." The second inference which I draw, from the two passages together, is, that different persons must be treated in different ways, as other scriptures also say. I only hope I have not now been too severe with Dr Williams, or too gentle with the sad legacy of Professor Powell. The reply to Dr Temple I have re-read ; but can find nothing to change. I trust he will not deem it unfriendly or unfair ; and that the rest will be able to say the same regarding what is said of theirs.

I remember long years ago settling in my mind the truth of a Greek proverb, that dry light is best ; and that the noise and smoke and exuding acid of the green wood of human passion ought not, after being in a great degree expelled from the arenas of science, art, and even politics, to find a home in discussions about the highest interests of mankind, and his relations to the God of Love and the Prince of Peace and Salvation.

But others condemn all controversy as unchristian. Let them hearken to an allegorical reply. Religious controversy, if I may so speak, appears to me to be legitimately born of that fair mother, the love of truth, which is intimately related to the love of Jesus ; and to have for its sire the limited intelligence of finite beings. It must

have place therefore wherever finite intelligence is to be found. Some would fain destroy it or expel it from the earth: but on the contrary it may well be supposed (though the thought may startle) to have a lasting residence even in the dwelling-place of the redeemed above, and among the angels and archangels around the throne. For where there is imperfection of knowledge, there ought to be communication, and comparison, and mutual correction.

There is indeed a less worthy sister of controversy, carrying the same name: but it is born of love of party, and not of love of truth. But even *her* characteristics vary with the diet on which she is fed. She has her uses; and men recognise her with one accord in political struggles, but use yet vilify her in religion. She has certainly sometimes been filled with earthly garbage, until her emotions and her language have both disgraced the causes she has undertaken to support, until not a few especially of latitudinarian minds and men of this world with one accord disparage, and would fain cry down, every Christian messenger, that bears the name or wears the aspect of a Religious controversialist.

The more reason is there that the first and heavenlier of the pair should speak aloud and go forth to persuade everywhere; and that the second and inferior should be taught to keep to her own proper sphere and degree, and never, in vehement and earthly eagerness rushing to the front, to forget that she may be thrusting her nobler sister to the ground, and trampling her, bruised and bleeding, on the plain.

Thus may both be useful: and the Church of Christ may advance in real knowledge, and not deteriorate, but rather improve in temper and spirit, by the very act of

contending "earnestly for the faith once delivered to the saints."

I will conclude with a question, a fact, and an earnest request.

*The question* is to these seven gentlemen and to all others of the same or similar opinions. Are they secure, and can they expect to continue standing on that slippery incline, where they have unhappily placed themselves? Six out of the seven stand very near together, and I cannot measure the distance of the other from them. I ask them this, If they have long since come to the persuasion, after Coleridge, that *only some parts* of the Bible are inspired, are they sure in their own power to discern between the Divine portions and those that are destitute of God's authority? and may not what they approve to-day be doubted by them to-morrow, and entirely rejected next week, or next month, or next year, if they, transitory beings, are all on the earth to behold the coming in of succeeding periods? And be it remembered that they lose all the comfort of every universal assertion in Scripture regarding its own inspiration? I ask them, are they not uneasy, and at times alarmed, lest they should lose Scripture after Scripture, till hardly any are left, and doubt covers their whole heaven? They will remember the Latin for "I take away one, and one more also;" and presently in that fable all were gone. And also another saying, "Till he falls, deluded, after the manner of a heap of corn that is undermined." They *must* have—I see they have—uncomfortable fears; and they have to strive against them, and I doubt not but they strive manfully: but it brings to my mind another touching picture from the Mantuan poet, familiar to them all—"Thus all things tend

“ to fall away to the worse, and gliding from under us, to be  
 “ borne backward,” “ not very differently from the manner  
 “ in which the swelling channel of a downward river hurries  
 “ the boatman headlong on, who was hardly forcing his bark  
 “ with his oars against the stream, if once perchance he  
 “ stops to rest his wearied arms.” Will this be their lot?

Such is the question which I put to all who have given way to doubts about the Bible. Do they hope to remain where they are, or will they find their feet slipping, until they descend as they did not expect, sliding, or sinking, or precipitated at once into the depths of a sunless and lifeless crevasse of scepticism?

I proceed secondly to *the fact*. It is similar to others that have come to light; but it is the last that has reached me. It shews how the professed Atheists, Deists, Socinians, and all who call themselves par-excellence Free-thinkers, regard the exploit of the seven authors; and it suggests the inquiry, for what these seven are becoming responsible before God and man. It is enough to awaken them with terror. It is from the *British Standard*, March 1, 1861.

“ ‘The Essays and Reviews.’ ”

“ SIR,—Excuse my again calling your attention to the  
 “ use being made of the Oxford Essays. I enclose a bill  
 “ by which you will see that they are to be publicly read.

“ The Electic Institute is a building recently hired by  
 “ the Infidels here, where they hold their Sunday and  
 “ week-day meetings, and in which lectures have been de-  
 “ livered by ‘Iconoclast’ and others; and others are  
 “ announced by Dr Perfitt, who, I believe, is taking an  
 “ active part in the movement in London. This reading  
 “ is given under their auspices; and the Secretary of the  
 “ ‘Norwich Secular Society’ (as they term themselves) is  
 “ taking an active part in the distribution of this bill. Do

"rouse the public to see the true character of these writings, as shewn by the means taken to promote their perusal.—Yours truly,

"A WELL-WISHER.

"NORWICH, Feb. 27, 1861."

"The following is a copy of the handbill :—

"Important Notice.—Intellectual food for the people. "No. 1. of the celebrated 'Oxford Essays and Reviews,' entitled 'The Education of the World' by Frederick Temple, D.D., Chaplain in Ordinary to the Queen, &c., will be read in the Eclectic Institute, Shalder's Court, Redwell Street, on Friday, March 1, 1861, to commence at eight o'clock in the evening.—Admission, 3d. 2d. and 1d."

Last comes *my earnest entreaty*. They will bear me witness that I have given way to no rant, no rancour, no abuse, no repelling vehemence; and have not held them up to ridicule; at least beyond what properly and unavoidably at times attaches itself to argument. And I for my part cordially throw myself into the sublime saying of the later Latin dramatist: "I am a man; and I think nothing that affects a fellow-man no concern of mine." If they will permit me, I express sincere sympathy and brotherly friendship for them, as gentlemen and scholars, and most of them clergymen, and all, men and brethren. I would fain aid them in escaping from the dangerous platform, girt, as I think, with awful precipices, on which I see them standing; and on which there are, alas! many with them; and on which, unless they can soon leave it, many more will join them. I would fain come with all fit implements and assistance of every kind to their rescue. The frost is terrible on that cold spot: and the wind and the snow will come, and *there is no food*, no "wine that maketh glad the heart of man, and bread to strengthen man's

“heart.” But man can do little towards delivering them. There is one only aid ; for one power only can influence and bend the human will. In the excellent words of our common but injured church, He only can “prevent us “that we may have a good will, and work with us when “we have that good will.” My earnest entreaty, in the name of God, to them and to every one entangled in these opinions is, to turn their thoughts to Him, and to ask, that, if they be in perilous error, they may have their understanding enlightened to see it. But, as light and darkness *come through the heart*, I entreat them all to pray that for Jesus’ sake God would send to them His mighty Spirit, “the Lord and Giver of Life,” to turn their hearts to humility, submission, obedience, and love. It is sweet to learn to be humble. There is joy in submitting the will and the conscience and all the powers to the majesty of His wisdom and of His will. There is life-long bliss in an increasing obedience. There is heaven on earth in love to the Father and the Saviour and the Spirit and to mankind. All these things are involved in our coming as sinners to accept the atonement of Jesus for our sins : to lay hold of it, to embrace it, as having no other hope. May it be theirs and mine to hear Him speak continually to the world and to us, making us evermore the richest offers of pardon and illumination and wisdom and strength and every needful blessing.

“To hear the voice of Jesus say,

“Come unto me. I give

“The living water ; thirsty one,

“*Stoop down, and drink, and live.*”

We may then take for an unceasing joyous song the retrospective utterance of a contrite appreciation of our great need and of His unspeakable and most appropriate mercy and comfort :—



" I came to Jesus as I was,  
" Weary and worn and sad;  
" *I found in Him a resting-place,*  
" And He has made me glad."

And then will break forth from the happy heart these sweet simple words of confession and gratitude and present peaceful joy :—

" I was a wandering sheep,  
" That would not be controll'd;  
" But now I love my Shepherd's voice,  
" I love, I love the fold."

I make no apology for this appeal. It is not Pharisæism. It is not enthusiasm. It is rational and heart-felt Christian thought, springing, I hope, from humble love, learned in the school of the Redeemer. I feel for my country and my church : for all other churches ; and for every endangered individual, be he clergyman, or candidate for the ministry, who is or will be visited by doubts about the supremacy of this real mind of God, which is manifested in His authentic Word. He will uphold His own ; but we know that He would fain rescue many from ruin ; since for all, though especially for them that shall believe, Christ most lovingly bled and suffered and died. This book ends with the atonement, as it began. That is the meeting-place between man and God : the central point of all history ; the living heart of all thought and doctrine ; the very fulcrum of every Christian feeling and appeal.

*P.S.*—I have just read the Bishop of Exeter's reply to Dr Temple. His Lordship's estimate of the position of the writers of the book, and the very words he uses, correspond very nearly with mine.

GREVILLE PLACE, LONDON, N.W.,  
March 2, 1861.

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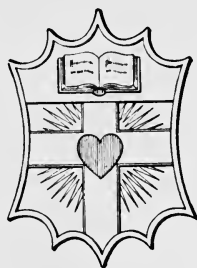
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